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# INSCRIPTIONS

IN

## THE CENTRAL PROVINCES AND BERAR

BY

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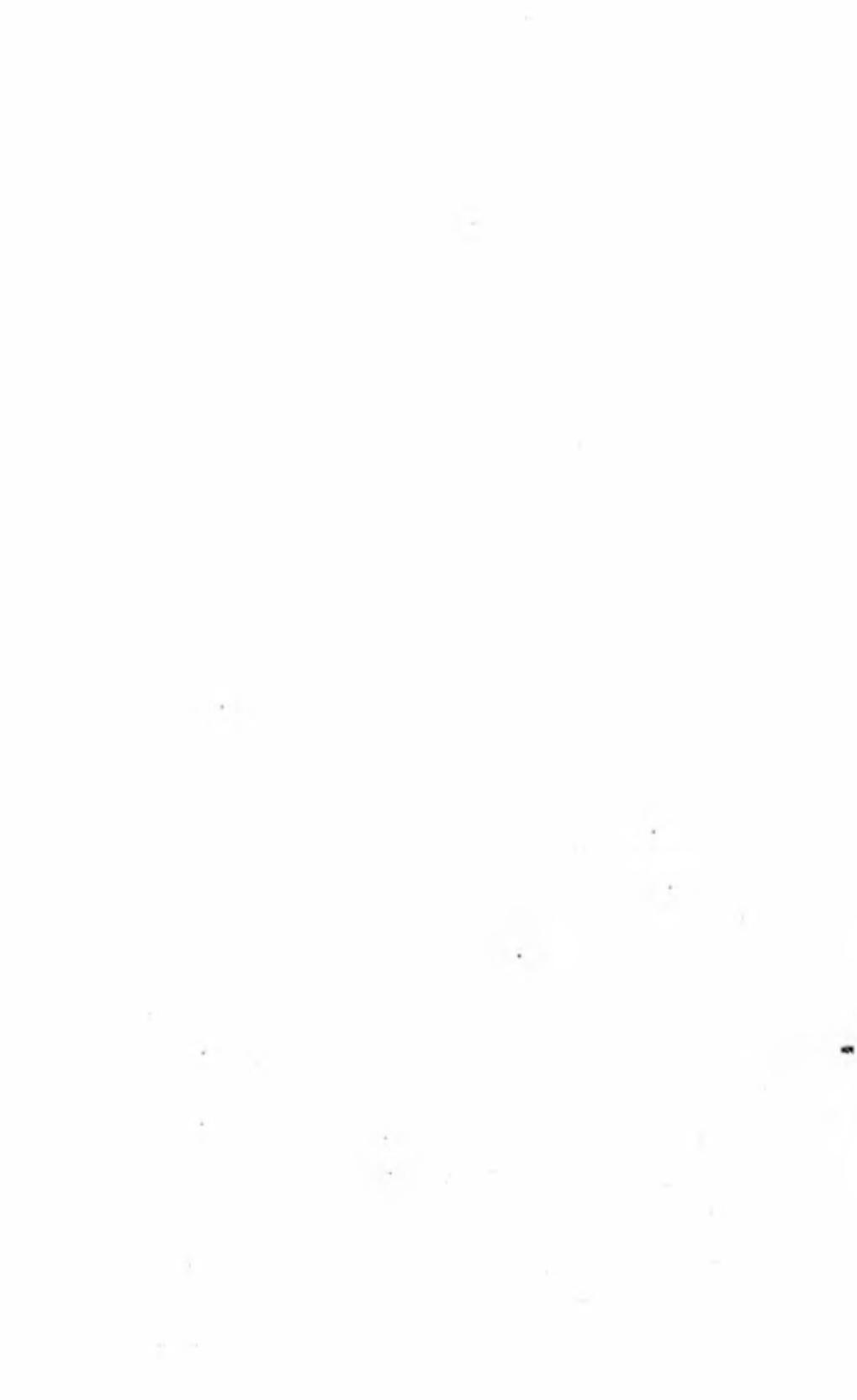
- Map of the Central Provinces.

## PREFATORY NOTE TO THE SECOND EDITION.

In view of the fact that the Central Provinces did not and even now do not possess any library worth the name, this book was written at the instance of Mr. (now Sir) Ernest Low and Dr. Vogel for facilitating the use of inscriptions in writing historical papers by noting the contents of each record and by quoting references to the journals or books in which they were published from time to time. It met the highest approval of the Director General of Archaeology in India, who expressed a hope that it would "lead to others on the same model in other provinces" (a wish which was soon after fulfilled). This was about 15 years ago, when the Nagpur University was not founded. Since then more than 70 records have been found, and it was desirable to include them in this collection and bring it up to date, especially as the book has been prescribed as a part of the M. A. course in the University referred to above. For the facility of students, some plates showing the various kinds of characters used in inscriptions of this province and a note on coins locally found have been added. The map has been improved on the lines kindly suggested by Mr. C. E. A. W. Oldham, C.S.I., to whom my acknowledgments are due. As I said in my prefatory note to the first edition, I have endeavoured to put in all important matter contained in or relating to an inscription which a general reader would care for, and I have divided the matter again into two parts, "Important" and "Unimportant, in order to save the reader from wading through the whole book. Although Dr. Barnett questioned the propriety of this division (the reasons for which I fully appreciate) another scholar the late Dr. Vincent Smith declared it to be sound. I have therefore allowed the arrangement to remain as before.

I have to thank Sir Arthur Nelson for reading over the final proofs of the Introduction.

H. L.



## INTRODUCTION.

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The only reliable history which can be constructed for the Central Provinces and Berar of the period preceding the Bhonsla rule in the Central Provinces and that of the Brahmanis in Berar is from inscriptions. Most of these came to light only in the beginning of this century, that is, about three decades ago, when the preparation of District Gazetteers of this province was for the first time taken in hand. It is somewhat curious that in spite of some powerful dynasties holding sway in parts of the Central Provinces for centuries together, they had been so forgotten as to have left no traditions behind. For instance, the Kalachuris of Chedi, who had their capital at Tripuri (the present Tewar, six miles from Jubbulpore) and ruled over that country for not less than 300 years, were not known at all to the local people. No one had heard of the name Kalachuri or Chedi, and all the remains of this great and ancient kingdom were assigned to the Chandellas, who occupied part of the Jubbulpore district when the Kalachuris had become extinct. It is through lithic and copper-plate records that some light has been recently thrown on the ancient history of this province, showing that it has not only been a "water-shed of castes", as Sir Edward Gait once put it, but also one of kingdoms. It is doubtful whether this province, as at present constituted, was ever under one kingdom before the English rule. It is true that Akbar parcellled out the Province in Subas and Sarkars, but he had never more than a nominal and imaginary sovereignty over the local chiefs, and he apparently regarded them as beneath his consideration. Of the same type perhaps was the sovereignty of Aśoka one of whose edicts is inscribed on a rock in the Jubbulpore district.

The inscriptions hitherto found show that about 30 dynasties have at one time or another or in simultaneous groups ruled portions of the Central Provinces from the time of the Great Aśoka

Pali Inscriptions and  
Buddhism in the  
Central Provinces.

to the present day, that is to say, within the last 2,300 years. Although the Pali records found in this Province are few, there are numerous remains of Buddhist ruins spread over the province, the most notable being the Rupnath Rock Edict in the Jubbulpore district, the Cave Dagaba at Bhandak in the Chanda district, the Nunnery at Turturiya in the Raipur district, the Cave Theatres at Ramgadh in the Sarguja State, the Nagarjuna Cave at Ramtek in the Nagpur district, the Damaudahra pool in the Sakti State and possibly the Rock-cut Temples of Pachmarhi in the Hoshangabad district. It will thus be seen that Buddhism was not confined to any particular portion, but was spread over the centre and all the four corners of the province, which is rightly or wrongly regarded as the home of the aborigines. That this wild country should have produced one of the greatest philosophers of Buddhism in the early centuries of the Christian era is, however, a matter of no little pride to the people of the province. It was in Berar, the old Vidarbha, where Nāgārjuna, the founder of the Madhyamika philosophy, was born.<sup>1</sup> He appears in literature as a man of remarkable genius, as an almost universal scholar, a profound philosopher, a poet and author of great literary abilities. His fame was not confined to India, but spread to foreign countries, and in that remote period his books were translated into Chinese. It is fair to conclude that the prosperity of Buddhism in the province was due to the Mauryan domination and to the acceptance of that religion by the local chiefs. The celebrated Chinese traveller Yuan Chwang

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<sup>1</sup> Watters' Yuan Chwang, Volume II, page 203.

(Hiuen Tsiang) visited this province in the 7th century A.D. and found a Kshatriya king, but Buddhist in religion, ruling over Mahakosala, of which Bhandak (old Bhadravati) was then the capital.<sup>1</sup> An inscription<sup>2</sup> found in Bhandak confirms the existence of a line of Buddhist kings ruling there.

At this time of the Chinese pilgrim's visit, the Mauryan dynasty had, of course, disappeared, having been displaced by others in a somewhat quick succession. These were the Sungas and

First period of C. P.  
Early History,  
250 B.C.—650 A.D.

Andhras who have left no mark or record of their rule in this province. The Imperial Guptas followed them, and the greatest Emperor of that dynasty, like that of the Mauryan one, has left a record which has now been removed to the Indian Museum, Calcutta, from its original place at Eran. The record<sup>3</sup> belongs to the middle of the 4th century A.D. Samudragupta, the Indian Napoleon as Dr. Vincent Smith<sup>4</sup> calls him, seems to have passed on to the south on his mission of conquest *via* Saugor, Jubbulpore and Chhattisgarh, leaving the Buddhist kings of the Chanda district undisturbed. In the course of his march he apparently made the conquered local chiefs his feudatories. The dynasty ruling at Eran does not appear to have borne a special name. At any rate it has not been transmitted. The Jubbulpore kings were known as the Parivrajaka (mendicant) Maharajas, and those of Chhattisgarh as Rajarshi-tulyakula (kingly saint) princes. All of these have left a number of stone or copper-plate records, dated in the Gupta era, corresponding to the 5th, 6th and 7th centuries of the Christian calendar. In the 5th century we have also records

<sup>1</sup> *Indian Antiquary*, July 1908, page 208, footnote 19.

<sup>2</sup> See No. 14, page 13.

<sup>3</sup> See No. 79, page 47.

<sup>4</sup> *Early History of India*, 3rd Edition, page 289.

of a line of kings known as Uchchakalpa Maharajas, who were apparently ruling at the modern Uchahra, situated just on the borders of the Jubbulpore district. A portion of the northern part of that district is believed to have been in their possession. They seem to have been feudatories of the Kalachuris before the latter's advent to this province. They do not seem to have been affected by Samudragupta's "kingdom-taking" conquest. At Eran we have also a record of the short-lived rule of Toramana,<sup>1</sup> the powerful Huna king from Central Asia, who penetrated so far south to Central India. While these changes had taken place in the north, the Vakatakas had established themselves in Berar and had spread their power even beyond its limits. Thus between the 3rd century B. C. when the Great Aśoka was ruling, and the 7th century A. D. when the Province was visited by the Chinese pilgrim, we find stone and copper-plate inscriptions referring to the Maurya, Early Gupta, Huna, Parivrajaka, Rishitulyakula, Vakataka, Uchchakalpa, and what may be called the Airakina (Eran) dynasties, of which the first three were imperial and the rest local, owning allegiance to some paramount sovereign.

Inscriptional material is more abundant in the second historical period of this province covering about six centuries between the visit of the Chinese traveller and the ascendancy of the Gonds, the true aborigines of the country, who cared little for letters and seldom indulged in ratifying grants or proclaiming their greatness through the medium of writing. To them their word was charter, and the recital of panegyrics by their tribal bards and their transmission to posterity from mouth to mouth were a more satisfactory way of keeping alive their fame than

Second period,  
650—1250 A.D.

covering about six centuries between  
the visit of the Chinese traveller

and the ascendance of the Gonds, the true aborigines of the country, who cared little for letters and seldom indulged in ratifying grants or proclaiming their greatness through the medium of writing. To them their word was charter, and the recital of panegyrics by their tribal bards and their transmission to posterity from mouth to mouth were a more satisfactory way of keeping alive their fame than

<sup>1</sup> See No. 81, page 48.

carving on stone or metal. During this second period of the provincial history, about 13 dynasties held sway independently or otherwise, simultaneously or in succession, according to the rise and fall of their fortunes. The most powerful of these appear to have been the Kalachuris of Tripuri (Tewar) in the Jubbulpore district, a branch whereof settled at Tummana, and later on at Ratanpur in the Bilaspur district. With their extinction ended the Rajput rule of this province. The Kalachuris were an ancient Rajput tribe descended from the Haibayas of Mandhata in the Nimar District. They established their own era so far back as 248 A. D., that is to say, even prior to the Imperial Guptas who began theirs in 320 A. D.; but the former seem to have come to Jubbulpore about the 8th or 9th Century.

Once the Kalachuris came in, they stayed, and making Tripuri (Tewar) their capital, they extended their dominions far and wide, bringing under their sway the country in the north up to Benares, overrunning Bengal and Orissa in the east, penetrating south to the limits of the Karnatak and raiding up to Gujarat in the west. It does not, however, appear that they gained any permanent footing beyond Baghelkhand and Bilaspur district in the east, the Godavari in the south, and Narsinghpur, Seoni, Nagpur and Chanda in the west. The Kalachuris of this province were divided into two main branches, one having its capital at Tripuri, and the other at Tummana, which was changed for Ratanpur later on. The Ratanpur family subsequently split into two branches, the second branch fixing its capital at Khalari, and later on at Raipur, both in the Raipur district. The largest number of inscriptions (47) in the Province belong to the Kalachuris, the dated ones ranging between 1114 and 1735 A. D.

Next in importance were the Rashtrakutas of Malkhed,<sup>1</sup> who apparently took the place of the Vakatakas

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<sup>1</sup> In the Nizam's Dominions (N. lat. 19°10'; E. long. 77°13').

in Berar and occupied also Betul, Chhindwara, Wardha and Nagpur districts. It was really the Western Chalukyas who ousted the Vakatakas, but they left no record of the occupation of Berar, as the Rashtrakutas apparently gave them no time to do it. The Chalukyas, however, regained their ascendancy at the end of the 10th Century, and left at least one record<sup>1</sup> dated in 1076 A. D., which shows that their dominion extended up to Nagpur. Even the second conquest of the Chalukyas was not without vicissitudes. The Paramaras of Malwa overran Berar, though they retained it only for a short period. An inscription<sup>2</sup> of the Paramara king, dated 1085 A. D., has been found at Nagpur.

By the end of the 11th Century the Rashtrakutas, Chalukyas and Paramaras vanished from Berar, and the Yadavas of Deogiri (Daulatabad) took their place. Of this dynasty we have four or five inscriptions, one of which is dated in 1177 A. D., and apparently belongs to a local section of the Yadava family who settled at Barsi Takali (in the Akola district) and made it their capital. They apparently got Takali as an appanage. The second record<sup>3</sup> belongs to the most illustrious king of that line, *viz.*, the Maharaja Pratapa Chakravartin Singhadeva. It is dated in 1211 A. D. Others belong to his ancestors or descendants.

Soon after the visit of the Chinese pilgrim to Bhandak, that is, about the beginning of the 8th Century, it appears that the capital of Mahakosala was shifted to Śripura (now Sirpur), on the Mahanadi, in the Raipur district. With the decline of Buddhism, it appears that the descendants of the Bhandak kings reverted to their old

<sup>1</sup> See No. 2, page 2.

<sup>2</sup> See No. 1, page 1.

<sup>3</sup> See No. 259, page 153.

religion and became followers of the Sivite Sect. They prospered in the 9th and 10th Centuries and held sway over the major portion of Chhattisgarh, when they were subdued by the Sarabhapura kings, and finally by the Kalachuris or Haihayas of Ratanpur. The Sirpur kings are known as the later Guptas, and, although they had to flee from Sirpur, they established themselves at Vinitapura (Binka on the Mahanadi in the Sonpur State), and once more prospered and held the greater part of Orissa and Telingana, though they could not regain the portion lost to the Kalachuris. The later Guptas have also left several inscriptions in Chhattisgarh.

About the time the Guptas reigned at Sirpur, a line of kings known as Śailavamśis were ruling the Vindhyan tracts, with their capital somewhere near Nagar-dhan in the Nagpur district. From the Ragholi plates, discovered by Mr. (now Sir Ernest) Low, C.I.E., it appears that they were powerful kings and had gained victories over the kings of Gujarat, Benaras, Bengal and Bihar. There is nothing to show how and when they ended, though there is little doubt that their kingdom finally merged into that of the Haihayas of Ratanpur. In the western portion of the province, notably in Nimar and Hoshangabad, the Paramaras were dominant and were constantly engaged in war with their neighbours, the Kalachuris in the east and the Chalukyas in the south. They had within their dominions a very sacred place on the Narmada, *viz.*, Mandhata in the Nimar district, still a place of pilgrimage, as it was to the Malwa kings and thousands of their subjects. It was at this holy place that they distributed their charities, and a number of copper-plate grants have been found bestowing on priests and Brahmans certain villages which are still within this province. In the extreme south a Nagavamsi dynasty, belonging to the Chhinda clan, similar

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<sup>1</sup> See No. 27, page 19.

to the one at Yelburga in the Nizam's Dominions, ruled Chakrakotya, which is an old name of the central portion of the Bastar State. Their capital was apparently Barsur, in the centre of that State. Inscriptions of this dynasty cover the period from the 11th to the middle of the 13th century. The kings of Chakrakotya were constantly at feud with those on the other side of the Godavari, and there are several records of the raids and burning of Chakrakotya by them. Another, but a distinct line of Nagavamsi kings was ruling in the Kawardha State in the 11th and 12th centuries, as their inscriptions show. They do not appear to have been very powerful, and were apparently subordinate to the Haihayas of Ratanpur.

The Somavamsis of Kakaraya, who have left inscriptions in Sihawa and Kanker, were of a similar status and contemporaries of the Kawardha Nagavamsis.

The inscriptions of the Kalachuris and the Nagavamsis of Bastar refer to a number of contemporary local chiefs who were subordinate to one or the other, or paid tribute to the sovereign power. These are the princes of Lanjika (Lanji), Bhanara (Bhandara), Vairagaram (Wairagarh), Bhadrapattana (Bhandak) and a number of others whose countries yet remain to be localized.

The third period of C. P. history was dominated by  
 Third period, 1250-1800. Musalmans, Gonds and the Marathas. In the middle of the 13th century the slave dynasty of Delhi took the northern portion of the province and placed a Governor in the Damoh district. By the end of that century Berar was invaded and wrested from the Yadava king of Deogiri. The Imperial Court of Delhi, however, could not retain its hold for long, and these remote places easily passed into the

hands of local chiefs who proclaimed themselves independent. The northern portion was overrun by the Khaljis of Malwa, and the southern portion, *viz.*, Berar, by the Bahmanis of Gulburga, who in their turn were displaced by the Imadshahis of Gawilgarh. The Faruqis established themselves at Burhanpur and continued to rule for about seven generations, when they were finally ousted by Akbar, whose son Daniyal stayed for some time at Asirgadh as Governor of Khandesh, Ahmadnagar and Berar. All these dynasties have left a memorial of their rule in a few lithic records at or near their capitals in the Province. Akbar visited Burhanpur in 1600 A. D., and recorded his triumphant victory over the Faruqis in the Juma Masjid at Burhanpur, the only known mosque, besides its replica in the Asirgadh fort, containing a Sanskrit record carved at the instance of the builders thereof. In the reign of Shah Jahan, Berar passed once more under the Mughal sway, but it soon became the prey of Maratha marauders. The result was that the Mughal Viceroy of the Deccan declared himself independent, and Berar became "*do-amli*" under the Nizam of Hyderabad and the Bhonslas of Nagpur, who, however, left no lithic record of their rule, a casual mention of their names in one or two inscriptions being the sum-total of their history on stone or metal.

The other portions of the province were mostly occupied by Gonds, of whom the most important were the Garha Mandla, Deogarh and Chanda dynasties. The solitary inscription which these people have left is at Ramnagar in the Mandla district, and is dated in the year 1667 A. D. In Chhattisgarh the Haihayas lingered on till the 18th century, when they were displaced by the Bhonslas. The last record of the Haihaya dynasty is a copper plate given to a Lodhi family of Arang in 1735 A. D. The inscriptions of this period, with a few exceptions, are all valueless.

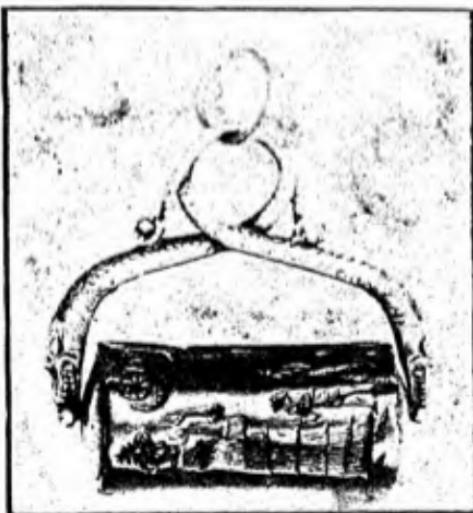
There are two inscriptions belonging to well-known dynasties whose connection with this province is very doubtful. The first one is a Seal of the Maukhari king Sarvavarman, found in the Asirgadh fort. It belongs to about the 6th century A. D. The princes of this dynasty were ruling in a portion of Magadha (in Bihar), that is, hundreds of miles away east of Asirgadh, between which several other kingdoms intervened. Except this seal (which, it should be observed, is easily portable) there is no other trace of the Maukharis in this province. The second one is a copper plate record of the Rashtrakutas of Manapura in Baghelkhand, assignable to about the 7th Century A. D. Dr. Fleet has tried to connect these Rajputs with Pachmarhi, but how they jumped over the Kalachuris of Jubbulpore and went to rule in the Hoshangabad district is a mystery.

Lastly, I may here refer to a unique inscription accidentally discovered in the Nagpur The Babylonian Seal. Museum. Unfortunately no record has been kept of the actual place where it was found. It is a Babylonian Seal 4,000 years old. Could it be that it was dropped by a Babylonian traveller while travelling in this part of the country in that remote period? Mr. L. W. King, of the British Museum, has deciphered the inscription and given the following explanation of the figures carved on it:—

"The scene engraved on the Seal represents a goddess standing with hands raised in adoration before the Weather God Adad or his West-Semitic equivalent Amurru. In the field are his emblems, the lightning fork, the disc and crescent. The small figures are probably divine attendants. The inscription gives the owner's name and reads 'Libur-beli, the servant of . . . . . ' The end of the second line is apparently rubbed or worn and has not come out in the impression; it probably stated that Libur-beli

was 'the servant of the God Amurru or Adad'. The meaning of the Babylonian name Libur-beli is 'May my Lord be strong'. The Seal dates from about 2000 B. C., the period of the first dynasty of Babylon."





Babylonian Seal



# Inscriptions in the Central Provinces and Berar.

## NAGPUR DISTRICT.

The Nagpur district proper possesses very few inscriptions of its own, but in the Museum which was established in the city of Nāgpur in A.D. 1863 there is a fairly good collection of lithic and copper-plate records obtained from different districts of the province. A notice of each of these will be found under the district to which it originally belonged. But for facility of reference a list of all the Museum inscriptions has been added under this district.

The following inscriptions belong to the Nāgpur district proper:—

### A.—IMPORTANT INSCRIPTIONS.

#### (I) NAGPUR STONE INSCRIPTION OF THE RULERS OF MALAVA.

*(Deposited in the Nāgpur<sup>1</sup> Museum.)*

This inscription is a laudatory account of the Paramāra rulers of Mālava from Vairisiñha to Lakshmañdeva. The former is stated to have been succeeded by his son Śiyaka, after whom came his son Muñjarāja. Then came Sindharāja whose son was Bhoja-leva. The description of these 5 kings is, as Dr. Kielhorn remarks, purely conventional and for the historian worthless. The successor of

<sup>1</sup> According to the Museum records the stone was originally brought from Amarakanṭaka, but this seems to be incorrect, as neither does Mr. Jenkins, who published a list of Amarakanṭaka Inscriptions in 1855 A.D. (*Asiatic Researches*, Volume XV, page 506), nor Mr. R. E. Egerton, C.S., who visited the place in 1866, mention it. The latter made a thorough enquiry about all inscriptions belonging to Amarakanṭaka and should certainly have noted about this one in his account published in the *Journal of the Antiquarian Society of the Central Provinces* (see Volume I of 1867, p. 65 ff.). The provenances of several other inscriptions received before the establishment of the Nāgpur Museum are incorrect. From Mr. Bīl Gangādhar Sāstri's notice of the record (*Journal, Bombay Branch, Royal Asiatic Society*, Volume I, page 459) it is clear that the stone was in Nāgpur in 1843 A.D., its external appearance would seem to show Bilahri in the Jubbiipore district as the source whence it may have been brought, and the name of the village McKhalapātaka mentioned in the record would seem to point to the same direction (cf. Ambipātaka, Dhangatpātaka, Khailapātaka, etc., in the Bilahri Inscription No. 33); as also the occasional invasions of Mālava kings on the Tripuri country, but these at best are mere conjectures and are not sufficient to relegate confidently the record to that locality.

Bhojadeva was Udayāditya who is stated to have freed the land lost to (the Chedi king) Karṇa by his predecessor. Udayāditya was succeeded by his son Lakshmadeva who is said to have subjugated the earth in all directions, but the only tangible and probable facts mentioned are an expedition undertaken against Tripuri, the well-known capital of the Chedi kingdom and perhaps some fights with the Turushkas or Muhammadan invaders.

According to other inscriptions<sup>1</sup> Naravarman was the immediate successor of Udayāditya, but from the present inscription it is clear that the latter was succeeded by his son Lakshmadeva, and he by his brother Naravarman, and the dates available show that Lakshmadeva's reign supervened between A.D. 1080 and 1104.

This inscription is dated in the (Vikrama) year 1161, corresponding to A.D. 1104-5. It also records the grant of a village Mokhalapātaka in lieu of 2 in Vyāpura *māndala* previously granted. These localities remain unidentified, as yet.

(*Epigraphia Indica*, Volume II, page 180 ff.; *Journal Bombay Branch, Royal Asiatic Society*, Volume I, page 259; *Zeitschrift für die Kunde des Morgenlandes*, Volume VII, page 194.)

## (2) SITABALDI STONE INSCRIPTION OF THE TIME OF VIKRAMADITYA VI.

(*Deposited in the Nāgpur Museum.*)

Sitabaldi is a small rocky hill adjoining the city of Nāgpur.

The inscription refers itself to the Mahārājādhīrāja Tribhuvanamalladeva of the family of Satyāśraya and the Chālukyas, i.e., the King Vikramāditya VI of the western Chālukya dynasty.<sup>2</sup> It then mentions as a dependant of the king, the Mahāsāmanta Dhādibhārdaka, also called the Rāṇaka Dhādiadeva who had emigrated from Latalaura and was born in the Mahārāshṭrakūṭa lineage and records the grant of some *nivartanas*<sup>3</sup> of land to a Brāhmaṇa who had also emigrated from Latalaura. The

<sup>1</sup> See *Indian Antiquary*, Volume XIX, pages 346-347, and *Transactions, Royal Asiatic Society*, Volume I, page 226.

<sup>2</sup> See Fleet's *Kanarese Dynasties*, page 48, and Bhāṇḍārkar's *Early History of the Dekhan*, page 64.

<sup>3</sup> This measure of land seems to have been much prevalent in Berar and Nāgpur divisions, and was latterly known as *nētana*.

record is dated in the Śaka year 1008 on Friday, the third lunar day of the bright half of Vaiśākha of the year Prabhava, which does not work out correctly, but Dr. Kielhorn thought that the day intended was really Thursday, the 8th April, A.D. 1087 falling in the Śaka year 1009 expired. Latalaura, which is found in the form of Laṭṭalur or Laṭṭanur in the Rāshtrakūṭa grants as the place whence they originally emigrated, is perhaps, as Dr. Fleet<sup>1</sup> suggests, identical with Lātūr in the Osmānābād district of the Nizām's Dominions.

(*Epigraphia Indica*, Volume III, page 304.)

(3) RAMTEK LAKSHMANA TEMPLE INSCRIPTION.

(*In situ.*)

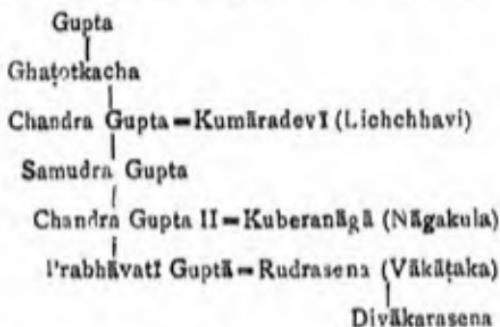
Rāmtek is 29 miles from Nāgpur. In the temple on the hill dedicated to Lakshmana there is a long inscription of about 80 lines, of which many are peeled off. The major portion of the record is devoted to the description and religious efficacy of the *sīrthas* (holy places) at Rāmtek. The top portion, which is much mutilated, contained some historical data of which the only suggestive phrases which remain are Yādavavāṁsa, Śrī Simhana *Kshonipater* and Śrī Rāmchandra. The last two names occur in the Rāipur and Khalāri inscriptions of the Haihayavāṁśī king Brahmadeva, from which it appears that Brahmadeva's father was Rāmchandra, whose father was Simhana. The mention of Yādavavāṁsa makes it however ambiguous, whether the latter name does not refer to the king of the same name belonging to the Yādava family of Deogiri, although the Haihayas also belonged to the same race.

(4) POONA PLATES OF THE VAKATAKA QUEEN PRABHAVATI GUPTA.

(With Balvant Bhau Nagarkar, a coppersmith of Poona, originally a resident of Ahmadnagar.)

Dowager Queen Prabhāvatī Guptā, daughter of the Mahārājādhīraja Chandra Gupta II of the Imperial Gupta dynasty, chief Queen of Mahāājā Rudrasena II of the Vākāṭkas and mother of the young prince Divākarasena,

who had obtained sovereignty in due succession, made a grant of a village named Daṅgūṇa in the Supratishṭha Āhāra from Nandivardhana, which now exists in the form of Nagardhan, four miles from Rāmtek. The plates thus belong to the Nāgpur district, but as copper charters are easily portable, they reached a copper smith at Poona. This is a very important record, being the earliest genuine copper plate grant of the Gupta period giving the genealogy of the Imperial Guptas which is as follows:—



This clearly shows the relationship between the Vākāṭkas with the Imperial Guptas and places the chronology of the Vākāṭkas on a sound basis. The record is dated in the 13th regnal year and is assignable to the first quarter of the 5th Century A.D., contemporary with the closing years of Chandra Gupta II and the opening years of Kumāra Gupta I.

Neither the village Daṅgūṇa nor those surrounding it, *viz.*, Vilavāṇaka to its west, Śirshagrāma to its north, Kadāpuñjana to its east and Sidivivaraka to its south have been yet traced up. Even the sub-division Supratishṭha has not been located.

(*Epigraphia Indica*, Volume XV, pages 39 *et seq.*)

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## B.—UNIMPORTANT, INCOMPLETE OR ILLEGIBLE INSCRIPTIONS.

### (5) RAMTEK COPPER-PLATE.

While digging for manganese at Rāmtek a record on 3 or 4 copper plates was found by some contractors who divided them among themselves. Only one of the plates was recovered. It is inscribed in the box-headed variety of characters belonging to the same period as No. 4 above.

The similarity of the text so far as is available goes to show that the record might have been possibly issued by the same Queen Prabhāvatī Guptā. The plate found appears to have been the middle one, the others having been taken away by the contractors. It appears that one of the latter has found a resting place in the Pañña Museum. The plate under notice mentions only the privileges to be enjoyed by the grantee in the village gifted, whose name must have been mentioned in the previous plate. The record ends with an incomplete imprecatory verse, the remaining portion of which must have gone to the succeeding plate.

#### (6) KELOD INSCRIPTION.

Kelod, 28 miles from Nagpur, had an inscription in a temple known as that of Kalavantin. It was a pilgrim record of Magaradhaja Jogi accompanied with the invariable figure 700, the meaning of which has been explained elsewhere. (See No. 207.) The temple has fallen down and the record is now affixed to a *Chabatarā* of Mahādeva.

#### (7) DONGARTAL INSCRIPTION.

Dongartal, 42 miles from Nagpur, has 2 lines on a rock which is a pilgrim record in modern characters.

(Cousens' *Lists of Antiquarian Remains of the Central Provinces and Berar*, page 4, and Cunningham's *Archæological Reports*, Volume VII, page 109.)

#### (8) TOMB STONES WITH ARABIC AND PERSIAN INSCRIPTIONS.

There are four stones kept in the Museum which are said to belong to Nagpur. They contain quotations from the Qurān, and only one of them records the name of one Tāj Muhammad, who died in A.H. 1206.

### C.—MUSÉUM INSCRIPTIONS.

Unfortunately an accurate record of whence the inscriptions came has not been kept in the Museum. Thus a stone which came from Bhāndak had been relegated

to Ratanpur.<sup>1</sup> Efforts have been made to correct such errors and to relegate them to the proper districts so far as is possible. Descriptive details have been, therefore, omitted here. They will be found under the district to which they belong a reference to which is given against each :—

(a) COPPER-PLATE CHARTERS.

Bhāndak plates of Krishnarāja I. (See No. 15.)

Balāghāṭ plates of Prīthvishēna II. (See No. 26.)

Betāl Charter of the Parivrājaka Mahārāja Saṁkshobha, dated in the Gupta year 199 or A.D. 518. (See No. 160.)

Āraṅg Charter issued in the 5th year of the reign of Maṭṭājayarāja. (See No. 175.)

Khariār Charter issued in the 2nd year of the reign of Mahāsudeva. (See No. 177.)

Rāipur Charter issued in the 10th year of the reign of Mahāsudevarāja. (See No. 176.)

Siwanī Charter issued in the 18th year of the reign of Pravarasena (II). (See No. 126.)

Satallamā Charter issued in the 8th year of the reign of Mahābhavagupta (I) Janamējaya assignable to the beginning of the 11th Century A.D. Published in the *Epigraphia Indica*, Volume VIII, pages 138 ff.

Kudopāli Charter issued in the 13th year of the reign of Mahābhavagupta (II) assignable to the first half of the 12th Century A.D. Published in the *Epigraphia Indica*, Volume IV, pages 254 ff.

Māndhāṭā plates of Jayasimhadeva of Dhārā. (See No. 137.)

Māndhāṭā Charter of Devapāla of the (Vikrama) year 1282. (See No. 138.)

Marjhāri document of the time of Te(lu)gideva of the Śaka year 11(8)1. Not published. (See No. 29.)

Māndhāṭā Charter of Jayavarman (II), of the Vikrama year 1317. (See No. 139.)

Jabalpur Charter of the reign of Yaśahkarṇadeva (See No. 34.)

<sup>1</sup> *Indian Antiquary*, Volume XXXVII, page 208, footnote 9.

Jabalpur Kotwāli Charter of Jayasimhadēva. (See No. 37.)

Amodā Charter of Prithvīdeva I. (See No. 199.)

Two Amodā Charters of Prithvīdeva II. (See No. 200.)

Amodā Charter of Jājalladeva II. (See No. 201.)

Ghoṭī plates of Prithvīdeva II. (See No. 195.)

(b) STONE SLABS.

Sitābalḍī inscription of the time of Vikramāditya (VI) dated in the Śaka year 1009. (See No. 2.)

Nāgpur inscription of the rulers of Mālava of the (Vikrama) year 1161. (See No. 1.)

Tewar inscription of Gayakarṇadeva. (See No. 30.)

Ratanpur inscription of Jājalladeva of the Chedi year 866. (See No. 196.)

Ratanpur inscription of the reign of Prithvīdeva III of the Chedi year 910. (See No. 197.)

Ratanpur inscription of the Chiefs of the Talahāri *mandala* of the Chedi year 915. (See No. 211.)

Malhār inscription of Jājalladēva of the (Chedi) year 919. (See No. 206.)

Jabalpur Praśasti of Jayasimhadēva of the (Chedi) year 926. (See No. 61.)

Ratanpur inscription of Prithvīdēva III of the (Vikrama) year 1247 (?). (See No. 197.)

Bārsur inscription of Gaṅga Mahādevi, wife of Somēśvara, of the Śaka year 1130 (?) 1030. (See No. 271.)

Rāipur inscription of the time of the Mahārājādhiraja Brahmadeva of the (Vikrama) year 1458. (See No. 180.)

Kosgaiṇ inscription of King Vāharēndra of the Ratanpur branch of the Haihaya family. (See No. 210.)

Satī memorial inscription of the (Vikrama) year 1812. (See No. 125.)

Bhāndak inscription of the reign of Bhavadeva. (See No. 14.)

Lakhanādon temple door inscription of about the 10th Century A.D. (See No. 127.)

Nilkanthi inscription of Krishnaraja, belonging to about the 10th Century A.D. (See No. 169.)

Bilahari inscription of the rulers of Chedi. (See No. 33.)

Lāñjī fragmentary inscription of the time of the Yadava king Rāmanāyaka. (See No. 28.)

Kārtikāi inscription of the reign of Lakshmaṇarāja, (See No. 40.)

Saugor Bundeli inscription. (See No. 87.)

Burhanpur public bath inscription. (See No. 159.)

Kalamb Guide pillar inscription. (See No. 268.)

Maṇḍla fragmentary inscription. (See No. 124.)

Jatāśāṅkara inscription of Vijayavasimha. (See No. 96.)

Baṭihāgaḍh inscription of the year 1385. (See No. 103.)

#### (c) RECORDS ON STATUES.

Dhuāndhār Kushāṇa inscriptions. (See No. 45.)

Pedestal inscription of the (Vikrama) year 1198.

Jaina sculpture inscription of the (Vikrama) year 1216.

Jaina sculpture inscription of the (Vikrama) year 1271.

Jaina image inscription of the (Vikrama) year 1278.

Jaina statuette inscription of the (Vikrama) year 1600.

Jaina tarso inscription of the (Vikrama) year 1649.

Jaina statuette inscription of the (Vikrama) year 1694.

Vishnu image inscription of about the 8th or 9th Century A.D.

Vishnu image inscription of about the 12th or 13th Century A.D.

Buddhist statue inscription containing only the Buddhist formula.

Buddhist statue inscription beginning with the Buddhist formula and giving the name of the devotee.

#### (d) WOODEN PILLARS.

Kirāti Wooden pillar Brāhmaṇi inscription. (See No. 214.)

## WARDHA DISTRICT.

### A.—IMPORTANT INSCRIPTIONS.

#### (9) DEOLI PLATES OF KRISHNA III.

*(Deposited with the Bombay Branch of the Royal Asiatic Society.)*

Deoli is a village 11 miles from Wardhā.

The inscription records the grant of a village named Tālapuruṁshaka in the district of Nāgapura-Nandivardhana by Kṛishṇa III or Akalavarsha of the Rāshṭrakūṭa family in the name of his brother Jagattuṅga while staying at his capital Mānyakhēṭa in the Śaka year 852 expired, corresponding to 940-41 A.D. on the 5th of the dark half of Vaiśakha, the cyclic year being Śārvārin. The genealogy of Kṛishṇa III given in the grant has solved many difficulties about the Rāshṭrakūṭa kings. The Rāshṭrakūṭas<sup>1</sup> are stated in it to have sprung from the Sātyaki branch of the Yādava race and to be known as Tuṅga. The first king mentioned is Dantidurga, being the most renowned person who acquired the supreme sovereignty of Mahārāshṭra from the Narmadā in the north to the Tuṅgabhadrā in the south.

He was succeeded by his paternal uncle Kṛishṇa I, the builder of the Kailāsa temple at Ellora. He had two sons, Govinda II and Nirupama or Kalivallabha, who succeeded him in succession, Govinda being after a short rule superseded by his younger brother owing to his being addicted to sensuous pleasures. Nirupama's son was Jagattuṅga or Govinda III, whose son Nṛipatuṅga, also known as Amoghavarsha I, was a great patron of the Digambara Jainas. This man is said to have founded the city of Mānyakhēṭa, which finally became the Rāshṭrakūṭa capital. His son Kṛishṇa II, also known as Akālavarsha, is said to have humbled Gurjara, Lāṭa and Gauḍī, and to have caused Āṅga, Kaliṅga, Gaṅga and Magadha to obey his orders. This king was succeeded by his grandson Indraरāja III, son of Jagattuṅga who died before he became king. Indra's successor was his son Amoghavarsha II who died very

<sup>1</sup>For a fuller account of this line of kings, see Dr. Fleet's articles in the *Epigraphia Indica*, Volume VI, pages 160 ff., and Volume VII pages 198 ff.

shortly after his father and was succeeded by his brother Govinda IV who met an early death owing to his vicious habits. The throne thus passed to his uncle Amoghavarsha III, a very virtuous prince. He was assisted in the government of the kingdom by his son Krishṇa III, who subjugated Dantiga and Vappuka, and uprooting Rachhyāmalla, placed Bhūtārya<sup>1</sup> on the throne of the Gaṅga country (Gaṅgavāḍī). He also subdued the Pallava king Anniga.

With regard to geographical places, the Nāgapura-Nandivardhana district is certainly the present Nāgpur district, Nandivardhana being the present Nagardhana, 20 miles from Nāgpur. Tālapururīshaka is not traceable, but some of the places which formed its boundary have been identified by Dr. Bhaṇḍākar, viz., Kanhanā on its south with the Kanhanā river, Mohamagrāma on its west with Mohgaon of the Chhindwāra district and Vadhrīrā with Bērdī near Mohgaon. Talapururīshaka with Mādāṭadhip-dhara on its east remain untraceable. These identifications are, however, open to great doubt in view of the fact that the Kanhanā river is far away from Mohgaon.

(*Epigraphia Indica*, Volume V, page 188, and *Journal of the Bombay Branch of the Royal Asiatic Society*, Volume XVIII, pages 241, 260.)

#### B.—UNIMPORTANT, INCOMPLETE OR ILLEGIBLE INSCRIPTIONS.

##### (10) PAUNAR STONE INSCRIPTION.

(*In situ.*)

Paunār is 5 miles from Wardhā. On the gateway of the fort there is a Sanskrit inscription which is much worn. In the eighth line the names of Saṅgrāma Shāh and Reva (Narmadā) occur. The inscription is not thus very old.

##### (11) THANEGAON TEMPLE INSCRIPTION.

(*In situ.*)

Tbānegaon is 30 miles from Wardhā. An inscription in a temple of Devī is dated in the Śaka year 1145, or A.D. 1223, and gives the names of the then local officials.

(Cousens' *Lists of Antiquarian Remains, Central Provinces and Berar*, page 11.)

<sup>1</sup> The same as Bātuṅga of the Atākār inscription. See *Epigraphia Indica*, Volume II, page 168.

(12) ASHTI INSCRIPTIONS ON MUHAMMAD KHAN NIYAZI'S TOMB.

(*In situ.*)

Āshṭī is 50 miles from Wardhā. There are two mausoleums there having Persian inscriptions. One of them is a tomb of Muhammad Khān Niyāzī, which on its first side bears the Kalimā, while the remaining three sides have three different chronograms praising God and all yielding the date 1035 Hijri as the year of his death. This corresponded to 1626 A.D.

Nawāb Muhammad Khān Niyāzī was an Afghān noble in Akbar's times and was held in esteem by Jahāngīr. He accompanied Shāh Jahān when the latter as a prince led an expedition to the Deccan. The Nawāb got Āshṭī *parganā* in Jāgīr for his various services.

(*Bulletins of the Nāgpur Museum*, No. 1.)

(13) ASHTI INSCRIPTION ON AHMAD KHAN NIYAZI'S TOMB.

(*In situ.*)

Ahmad Khān was the eldest son of Muhammad Khān Niyāzī referred to in No. 12. A chronogram on his tomb yields A.H. 1061 (A.D. 1651) as the year of his death. Ahmad Khān was as brave as his father. He captured Ellichpur from Rahīmkhān Dakhni and assisted Khān Zamān in the Daulatābād expedition. He was given Āshṭī *parganā* by his father, while his other brothers received those round about, *viz.*, Ismailkhān got Amner, Muzaffar Khān Nerpiṅgalai, Rasūlkhān Paunār and Abdul Azizkhān Dassāsar Talegaon in the Chāndur tāluq of the Amraoti district.

(*Bulletins of the Nāgpur Museum*, No. 1.)

## BHANDARA DISTRICT.

Bhandārā has no important inscriptions. On a front inner wall of a Hemādṛpantī temple at Korambi, 3 miles south-west of Bhandārā, there was once an inscription in old characters, but it is now not traceable as the wall has been plastered over.

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## CHANDA DISTRICT.

### A.—IMPORTANT INSCRIPTIONS.

#### (14) BHANDAK BUDDHIST INSCRIPTION.

*(Deposited in the Nagpur Museum.)*

Bhāndak is a village 16 miles north-west of Chāndā. The inscription to be presently noticed is the same to which General Cunningham refers in Volume IX, page 127, of his reports. In the Nāgpur Museum, to which it was removed by Major Wilkinson, it somehow or other got relegated to Ratanpur, to which reference is made by Dr. Kielhōrn in the *Journal of the Royal Asiatic Society*, 1905, page 618. About 90 years ago Rev. Dr. Stevenson published a kind of facsimile and a translation in the *Journal of the Bombay Asiatic Society* (Volume I, pages 148 ff.), which now is a literary curiosity. This inscription is a fragmentary one, but contains several points of considerable interest. It is a Buddhist record and opens with 4 verses which glorify and invoke the protection of the Buddha under the names of Jina and Tāyin. The author then extols a king Sūryaghosha and records that that king deeply grieved at the loss of a dear son who had died by a fall from the top of the palace, and desirous of crossing the ocean of this mundane existence, built a splendid mansion or temple of the Muni, i.e., sage (Buddha). Some time after Sūryaghosha there came another king named Udayana, born from the Pāñduvamśa. A son of his is spoken of, but the name has disappeared. After him a king named Bhavadeva is introduced. He bore the names of Rānakesarīn and Chintādurga. Bhavadeva took care of the abode of Sugata, founded by Sūryaghosha, and under him two men restored that building which had fallen into decay. The restored building is described as a *vihāra* or monastery. Further on we find the name of king Nannarāja who is said to have conquered the earth.

In regard to the kings mentioned in the inscription Dr. Kielhōrn says that Sūryaghosha is not known from any other inscription. Udayana of the Pāñduvamśa is clearly the same king who in a Kālañjara inscription is stated to have founded a temple of Bhadreśvara there. He may also be identified with the king Udayana of the lunar

race whose son and grandson were Indrabala and Nannadeva<sup>1</sup> who belonged to the Pāñdavavarīsha according to the Rājim and Balodā plates of Tivaradeva. The latter's father was named Nannadeva.

It appears that Bhāndak was the capital of Mahākośala which the Chinese traveller Huen Tsiang (Yuan Chwang) visited in 639 A.D., and that later on it was shifted to Sirpur in the Rāipur district. This question has been discussed in the article on the Lakshmaṇa temple inscription at Sirpur which shows how the kings of Bhāndak, Sirpur and Orissa were connected with each other.<sup>2</sup>

(*Journal, Royal Asiatic Society*, 1905, pages 617 ff.  
*Journal, Bombay Asiatic Society*, Volume I, pages 148 ff.  
*Chāndā District Gazetteer*, pages 35 ff.)

#### (15) BHANDAK PLATES OF KRISHNARAJA I.

(*Deposited with the Archaeological Department of the Government of India.*)

A set of three copper-plates found at Bhāndak refer themselves to the Rāshtrakūṭa king Krishṇarāja I and are dated in the Saka year 694 corresponding to 23rd June 772 A.D. They record the grant of a village Nagṇa to the Bhaṭṭāraka of the temple of Āditya in the town of Uduvaramanti and bounded on the east by Nāgāmāgrāma, on the south by Umvaragrāma, on the west by Antaraigrāma and on the north by Kapiddhagrāma. All these are represented by the modern Ganori, Rāni Amraoti, Naigaon, Umari, Antargaon, and Bābhulgaon villages in the Yeotmal district which is contiguous to the Chāndā district. The king was then encamping at Nandipuradvāri which is identified with Nandura and is not very far from the village granted.

In this grant the genealogy of the Rāshtrakūṭas commences with Govindrāja I. His son was Kakkarāja I, whose son was Indrarāja, who was married to Bhava-gaṇā, a Chālukyan princess, from whose union was born Dantidurga. He conquered Vallabha (*i.e.*, the Chālukyan king Kirtiivarman II), who had inflicted crushing defeats

<sup>1</sup> *Indian Antiquary*, Volume XVIII, pages 179 ff.

<sup>2</sup> See *Epigraphia Indica*, Volume XI, pages 186 ff.

on the kings of Kāñchi, Kerala, the Chola, the Pāṇḍya, Śrī Harsha and Vajraṭa. On Dantidurga's death, the donor Krishnarāja, son of Kakkarāja, ascended the throne, with the title of Akālavarsha.

This record by the way it speaks of Dantidurga removes the unfounded charge brought by Dr. Fleet against him, that he was a licentious weakling and had been murdered by Krishnarāja I.

(*Epigraphia Indica*, Volume XIV, page 121 ff.)

## B.—UNIMPORTANT, INCOMPLETE OR ILLEGIBLE INSCRIPTIONS.

### (16) DEOTEK STONE INSCRIPTION.

Deotek is a village 69 miles from Chāndā. There is a stone here containing two distinct inscriptions, one in Pāli characters of about the same period as Aśoka's edicts and the other in Gupta characters. Both of them are fragmentary, but mention a name Chikambarī which may be identified with Chikamarā, a village close to Deotek. At Chikamarā there are old statues and some other minor ancient remains as at Deotek.

(Cunningham's *Corpus Inscriptionum Indicarum*, Volume I, pages 28 and 102; *Chāndā District Gazetteer*, page 305; and Cunningham's *Archæological Reports*, Volume VII, page 125.)

### (17) BHANDAK BRAHMI INSCRIPTION.

This inscription remains undeciphered as yet. An impression of it was taken by Dr. Hirānanda Sāstrī, M.A., M.O.L., D. Litt., of the Archæological Department, now Government Epigraphist for India, and sent to Dr. Kielhorn of the Gottingen University, but the latter died before he could communicate the results of his labours on the record. The stone is now untraceable.

### (18) BHANDAK SLAB IN THE BHADRANAGA TEMPLE (*In situ.*)

This inscription is written in very poor Sanskrit. It records the installation of Nāga Nārāyaṇa on Friday, the 10th of the dark fortnight of Mārgaśirsha in the Śaka

year 13 (08) bearing the name Kshaya. This date regularly corresponds to Friday, the 16th November 1386 A.D. The inscription further mentions *jirṇoddhāra* or repairs to the temple having been made by a Pawār. It appears from this that the temple of Bhadranātha was converted into that of a Bhadra Nāga by installing the statue of Nāga Nārāyaṇa about 600 years ago, when the repairs of the old temple were carried out.

(19) BHANDAK CHANDIKA TEMPLE INSCRIPTION.  
(*In situ.*)

This is a short inscription on one of the pillars stating that the temple was built in *Samvat* 1133 or A.D. 1076. It mentions the name of Chāṇḍikādevī. The rest is much too indistinct to be read.

(20) BHANDAK YAVUVANASVA TEMPLE INSCRIPTION.  
(*In situ.*)

This is a worn-out inscription. The date given appears to be *Samvat* 1169 or A.D. 1112. General Cunningham read it as 1166.

(Cunningham's *Archæological Reports*, Volume IX, page 135.)

(21) BHANDAK CAVE INSCRIPTIONS.  
(*In situ.*)

One is completely worn and the other in shell characters is undecipherable.

(22) MARKANDA TEMPLE INSCRIPTION.  
(*In situ.*)

Mārkaṇḍa is 40 miles from Chāndā. On the jambs of the south door is inscribed the name of Śrī Magaradvaja Jogi 700. On the back of this temple is another pilgrim record of Ratnadvaja Jogi dated in the *Samvat* year 1519 or A.D. 1462. (See No. 207.)

In another temple close by dedicated to Mṛityuñjaya the name of Magaradvaja Jogi is inscribed on the door sill.

(*Chāndā District Gazetteer*, page 410.)

**(23) MARKANDA PILLAR INSCRIPTION.**

The characters of this inscription belong to the 6th or 7th Century A. D. It appears to be a pilgrim record.  
(Cunningham's *Archæological Reports*, Volume IX, page 150.)

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**(24) CHIRUL TEMPLE INSCRIPTION.**

Chirul is 36 miles from Chāndā. There is an old temple here on one of whose pillars the name of Magardhvaja Jogi is inscribed.

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**(25) NAOKHALA STONE INSCRIPTION.**

Naokhalā is 66 miles from Chāndā. The record is in Devanāgarī characters but is illegible.

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## BALAGHAT DISTRICT.

### A.—IMPORTANT INSCRIPTIONS.

#### (26) BALAGHAT PLATES OF PRITHVISHENA II.

(*Deposited with the Asiatic Society of Bengal,  
Calcutta.*)

These plates were found hanging to a tree in the jungle. They were clearly intended to record a grant of the Vākāṭaka king Prithvisheṇa II, but they actually give only the genealogy of the king and break off at the point where his order commences. The genealogy begins with Pravarasena I, after whom are enumerated his son's son Rudrasena I, his son Prithvisheṇa I, his son Rudrasena II, and his son (from Prabhāvati Gupta, the daughter of the Mahārajādhīraja Deva<sup>1</sup> Gupta) Pravarasena II. His son was Mahārāja Narendrasena from whom and the queen Ajjittabhattārikā, a daughter of the lord of Kuntala, was born the Mahārāja Prithvisheṇa II. It is stated of Narendrasena that he appropriated the fortunes of the family and that his commands were honoured by the lords of Kosala, Mekala and Mālava.

The genealogy given in this record omits the name of Devasena who is stated in the Vākāṭaka stone inscription (*Archæological Survey of Western India*, Volume IV, pages 124 ff.) to have ruled after his nameless father, the son of Pravarasena II. Dr. Kiellhorn, from the expression 'he took away or appropriated the family's fortune,' thought that Narendrasena probably ousted his elder brother and was consequently succeeded by his son Prithvisheṇa II. This would lead to the conclusion that Devasena was a nephew of Narendrasena and had some part of the kingdom left to him to which he and his son Harishena succeeded.

The present grant was to have issued from Vembāra, a place which has not been identified. Of the countries mentioned, Kuntala was a kingdom occupying the north and western portion of Mysore, the Baṅvāse *nād* or Shimoga<sup>2</sup> district being the principal province. Kosala is apparently Dakṣiṇa Kosala or Chhattisgarh division,

<sup>1</sup> Another name of Chandra Gupta II.

<sup>2</sup> *Imperial Gazetteer*, Volume XVIII, page 172.

and Mekala was apparently the country round Mekala mountains near Amarakanṭaka. The inscription not having been finished contains no date of any kind.

(*Epigraphia Indica*, Volume IX, pages 267 ff.)

**(27) RAGHOLI PLATES OF JAYAVARDHANA.**

(*In the possession of the Zamīndār of Sālcēkri.*)

Ragholi is a village 30 miles from Balāghāt.

The inscription found there records the grant of a village Khaddikā in the Kaṭeraka district to the sun-god at Chaṭṭulliha by king Jayavardhana II of the Śailavamśa in the third year of his reign on the 30th day of the month Kārtika. Judging from its characters it appears to belong to the 8th Century A.D. The grant was issued from Śrivardhanapura, and the genealogy of the donor begins with one Śrivardhana whose son Prithuvardhana is stated to have conquered the Gurjara country. In his family was born king Sauvardhana who had three sons, one of whom killed the king of Pañḍra (Bengal and Bihar) and the youngest that of the Kāśīs. The latter's son Jayavardhana I displaced the king of the Vindhyaś and took his residence on those mountains. His son Śrivardhana II was styled the lord of the Vindhyaś. His son was the donor Jayavardhana II. The Śailavamśa appears to be a new dynasty, but it may be identical with the Śailodbhavas of Orissa and may be a branch of the Gāṅgavamśa which ruled that country for a long time.

Khaddikā is the present Khādi, 3 miles from Ragholi, and Kaṭeraka is probably Kaṭerā, 60 miles from Ragholi. Chaṭṭulliha appears to be wrongly written for Raghulliha or the present Ragholi. Śrivardhanapura appears to have been a town near Rāmēk and is now non-existent. It appears to have been named after Śrivardhana II. It is possible that it may have been on the same site as Nagardhana, the old Nandivardhana founded by a later king of the same family. He may have changed the older name after his own in the same way as king <sup>1</sup>Yayāti of the later Gupta dynasty changed Vintapura to Yayātinagara.

(*Epigraphia Indica*, Volume IX, pages 41 ff.)

<sup>1</sup> *Epigraphia Indica*, Volume XI, page 189.

B.—UNIMPORTANT, INCOMPLETE OR ILLEGIBLE  
INSCRIPTIONS.

(28) LĀNJI STONE INSCRIPTION.

*(Deposited in the Nāgpur Museum.)*

This record is very much worn. It refers to a Yādava chief Rāmanāyaka. It has been suggested that he may be identical with the Devagiri Yādava Rāmachandra for whom we have dates ranging from 1272 to 1305 A.D. Some passages in this record correspond exactly to those given in the Kāmṭek Lakshmaṇa temple inscription (No. 3).

(29) MAMJARI COPPER-PLATE DOCUMENT OF THE  
TIME OF TELUGIDEVA.

*(Deposited in the Nāgpur Museum.)*

This plate was sent to the museum by Col. Bloomfield, Deputy Commissioner of Bālāghāṭ. The exact find place is not known. The record refers to the sale of a village Marhārī, apparently a sister village of Marhārā in the Kīnhī Zamindāri of the Bālāghāṭ district during the reign of Rānaka Telugideva, susceptible of being read as Jaitugideva, in the Śaka year 1181 whose third figure is not clear. If it is other than 7, 8 or 9, it would fall within the reign of the Yādava king Jaitugi II, son of Simhaya of Deogiri, and father of Rāmachandra referred to in No. 28 above.

## JUBBULPORE DISTRICT.

### A.—IMPORTANT INSCRIPTIONS.

#### (30) RUPNATH EDICT OF ASOKA.

(*In situ.*)

Rūpnath, a name of a Śivalingam, is 45 miles from Jubbulpore. Here on a rock there is carved one of the oldest inscriptions found in the Central Provinces. It is an edict of Aśoka, the interpretation of certain passages whereof has been the subject of great controversy in the *Journal of the Royal Asiatic Society of Great Britain and Ireland* and the *Journal Asiatique*. Dr. Hultzsch's latest translation of the record is as follows:—

Devānampriya (the beloved of gods) speaks thus :— Two and a half years and somewhat more have passed since I am openly a Sākyā, but I had not been very zealous. But a year and somewhat more (has passed) since I have visited the Saṅgha (*i.e.*, the Buddhist clergy) and have been very zealous. Those gods who at that time had been unmixed (with men) in Jambudvīpa have now been made by me mingled with them. For this is the fruit of zeal. And this cannot be reached by persons of high rank alone, but even a lowly person is able to attain even the great heaven if he is zealous. And for the following purpose has this proclamation been issued that both the lowly and the exalted may be zealous and that even my borderers may know it and that this same zeal may be of long duration. For this matter will be made by me to progress and will be made to progress considerably; it will be made to progress to at least one and a half. And cause ye this matter to be engraved on rocks where an occasion presents itself. And wherever there are stone pillars here, it must be caused to be engraved on stone pillars. And according to the letter of this proclamation expel ye (schismatic monks and nuns) everywhere as far as your district extends. This proclamation was issued by me after I had spent the night in prayer. 256 nights had then been spent in prayer.

(*Indian Antiquary*, Volume VI, page 156, XLI, pages 170 ff. Cunningham's *Corpus Inscriptionum Indicarum*, Volume I, pages 21, 25 and 131, and

Dr. Hultzsch's *New edition* of the same (1925) pages xxiii, CXXII, 66 and 228. *Journal, Royal Asiatic Society*, 1908, pages 811 ff.; 1909, pages 1015 ff., 1910, pages 142 ff., 1308 ff.; 1911, pages 1091 ff., 1101 and 1114 ff.; 1912, pages 477 ff., 1053 ff.; 1913, pages 651 ff.; *Journal Asiatique*, 1910, pages 507 ff.; 1911, page 119; *Journal and Proceedings, Asiatic Society, Bengal*, III, pages 4 ff.)

### (31) TIGWAN (TIGOWA) INSCRIPTIONS.

(*In situ.*)

Tigwān (literally 3 villages) is 45 miles from Jubbulpore. It contains one of the oldest temples in this province which Mr. Cousens thinks to be a genuine Buddhist temple. Its date is believed to be not later than 5th Century A.D., but is more probably as old as the 3rd Century A.D. On one of its pillars there is a pilgrim record of one Umadeva of Kanyakubja (Kanauja) who paid his devotions to the temple of Setabhadra (probably Svetabhadra). Its characters belong to the 8th Century A.D. There are two other pilgrim records, one of which is highly floriated and the other indistinct.

(Cousens' *Progress Report*, 1904, pages 34, 35 and 55; Cunningham's *Archæological Reports*, Volume IX, page 46.)

### (32) KARITALAI PLATE OF THE MAHARAJA JAYANATHA.

(*In the possession of General Cunningham's successors or descendants.*)

Kāritalāi is a village 23 miles north-east of Murwārā, the headquarters of a tahsil. It is about 34 miles from Khoh, a village in the Nagaudh State, included in the Central India Agency. Khoh was once an important town, and some 8 sets of copper-plate inscriptions have been found there, dated between the years 475 and 554 A.D. One of them belongs to the same Rājā as that of Kāritalāi plates, viz., Jayanātha, dated in the Gupta year 174 or A.D. 493-94, the Khoh plate being dated 3 years later. Both of them were issued from Uchchakalpa, which literally

means 'that which is but little short of being a high place,' exactly corresponding to the meaning of the vernacular name Uñchahrā, once the capital of the Nagaudh chiefs. Uñchahrā is said to have been founded in A.D. 1489 on the site of a settlement belonging to the Teli Rājās, whose chief towns were Khoh and Nāro. The tradition connecting it with Khoh goes to strengthen the conjecture that the present Uñchahrā is identical with the old Uchchakalpa, the name having been retained in the vernacular on a re-settlement after it was once deserted. The Kārtīlāi inscription records the grant of a village Chhandāpallikā in the Nāgadeya *santaka* by Mahāraja Jayanātha, son of Mahāraja Vyāghra and Mahādevi Ajjhitādevi, the grandson of Jayasvāmin and Rāmadevi, the great-grandson of Kumāradeva and Jayasvāmini, the great-great-grandson of Oghadeva and Kumāradevi. The Nāgadeya *santaka* may well be identified with Nāgod, as proposed by General Cunningham (*Archæological Reports*, Volume IX, page 12), although Dr. Fleet seems to object to it (*Gupta Inscriptions*, page 94). Apparently Nāgadeya is a Sanskritised form of Nāgaudh, the original name meaning 'a Cobra water or pond,' like Hasaud, 'Swan water or pond'; Kharaud (Khiraudi), Kshīroda, 'a Milk pond'. The village Chhandāpallikā is not traceable.

(Fleet's *Gupta Inscriptions*, pages 117 ff.; Cunningham's *Archæological Reports*, Volume IX, pages 12, footnote No. 3.)

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(33) BILAHRI STONE INSCRIPTION OF THE  
RULERS OF CHEDI.

(*Deposited in the Nāgpur Museum.*)

Bilahrī is 9 miles from Kañni-Murwārā, a railway station and headquarters of a tahsil. The inscription was composed by two authors and may be divided into two parts. The object of the first part is to record the erection of a Śiva temple by queen Nohalā, wife of (the Chedi ruler) Keyūravarsha, endowing it with (the revenues of) the villages Dhangaṭapātaka, Poni, Nāgabala, Khailapātaka, Vīḍā, Sajjahali and Goshṭhapāli. She also gave the villages of Nipāniya and Āmbipātaka to a sage. Her husband Keyūravarsha is described as a son of Mugdhatuṅga, who was a son of Kokalladeva, a descendant of

Sahasrārjuna or Kārtavīrya of the Haihaya tribe belonging to the lunar race. Of Kokalladeva it is recorded that he put up two unprecedented columns of his fame that is supported Kṛishṇarāja in the south and Bhojadeva in the north and Mugdhatuṅga is eulogised as having conquered the lines of country by the shore of the eastern sea and wrested Pāli from the lord of Kosala.

The second part of the inscription opens with the statement that Nohalā's son by Yuvarājadeva was Lakshmanarāja, from which it is clear that prince Keyūravarsha was surnamed Yuvarājadeva. He (Lakshmanarāja) made over the sacred buildings founded by Nohalā to certain sages. On his war-like expeditions he is said to have reached the shores of the western ocean and to have worshipped Śiva at the famous temple of Someśvara or Somanātha in Gujarāt, and he is also reported to have defeated the ruler of Kosala and to have despoiled him of a valuable effigy of Kāliya which had been obtained from the lord of Odra and which was subsequently dedicated to Someśvara by Lakshmanarāja. His son was Śaṅkara-gaṇa, and the younger brother of this prince was Yuvarājadeva. Nothing of historical importance is recorded of either of these two brothers. In the account of sages mentioned in connection with Lakshmanarāja a place named Kadambaguha is much praised, and again a prince named Avanti is stated to have made over to one of the sages a town which was perhaps called Mattamā-yūra. These and one or two other names occur in an inscription found at Rānod.

The other geographical names mentioned in the inscription are Tripuri (Tewar, 6 miles from Jubbulpore), Saubhāgypura (Sohāgpur, not of Hoshangābād district but apparently of Baghelkhand, 2 miles from Sahdol Station on the Bengāl-Nāgpur Railway), Lavanānagara, Durlabhapura, and Vimānapura. The last three have not been yet identified. Of the villages which are said to have been granted, Pōndī is 4 miles north-west of Bilahrī and Khailapāṭaka is apparently Kailwārā, 6 miles east of Bilahrī. Dhaṅgāpāṭaka is probably the present Thanorā, 3 miles north of Bilahrī, and Nipāniyā may be the present Nipāniā, 10 miles south-west of Bilahrī. Lastly, it may be noted that at the end of the record there is a curious reference to the poet Rājaśekhara who flourished at the beginning of the 10th Century A.D. The manner in

which his name is mentioned shows that he must have been a poet of great repute about the commencement of the 11th Century, about which time this record was engraved, judging from the characters, as it is undated.

(*Epigraphia Indica*, Volume I, pages 251 ff.)

(34) JABALPUR COPPER-PLATE OF YASAHKARNADEVA.

(*Deposited in the Nāgpur Museum.*)

This inscription, originally found by a Tahsildār of Sihorā, consisted of 2 plates, one of which is lost, but a transcript of it, as read by a Sihorā Pandit, is still kept in the Nāgpur Museum. The inscription refers to king Yasahkarṇadeva of the Kalachuri dynasty, and gives his genealogy from Yuvarājadeva, whose son Kokalla was installed king by his ministers. His son Gāngeyadeva, who bore the title of Vikramāditya, is stated to have restored the king of Kuntala to his kingdom. He died at Prayāga (Allahābād) and was succeeded by his son Karnadeva, who built a temple known as Karpa Meru at Kāśī (Benāres) and founded Karnāvati (a town now known as Karanabel, close to Tripuri or Tewar). He married a Hūpa lady Avallādevi, whose issue was Yaśahkarṇadeva, whom he (Karṇa) inaugurated as king during his own lifetime. The lost portion, of which a transcript is kept in the Nāgpur Museum, records the grant of a village named Pātiñkar, in the district of Jaulipattan or Jubbulpore, on Monday, the 10th of the dark fortnight of Māgha. The year has been wrongly copied out, but, according to Dr. Kielhorn, the details work out to Monday, the 25th December A.D. 1122. This is doubtful, and has been discussed in the article on Khairā Plates<sup>1</sup> belonging to the same king.

(*Epigraphia Indica*, Volume II, page 1.)

(35) BHERAGHAT STONE INSCRIPTION OF THE QUEEN ALHANADEVI.

(*Deposited in the Cabinet of the American Oriental Society, New Haven, America*)

Bherāghāṭ, also known as "Marble Rocks," is a village 13 miles from Jubbulpore and is a sacred *tīrtha* on the Narmadā. The inscription refers itself to the reign of

<sup>1</sup>*Epigraphia Indica*, Volume XII, pages 205 ff.

Narasimhadeva, whose mother Alhanadevi, widow of king Gayakarnadeva, is recorded to have founded a Siva temple, with a Maṭha or cloister, a hall of study and gardens attached to it. Apparently for their maintenance she assigned two villages—Nāmaṇḍi in the Jāuli pāttalā, and Makarapāṭaka on the right bank of the Narmadā. By way of introduction a short account of her descent and the family into which she was married is given as below. From a prince of the lunar race named Arjuna or Sahasrārjuna was descended the king Kokalla-deva. From him sprang Gaṅgeyadeva who is represented as having held in check the Pāndyas, Muralas, Kuṅgas, Vaṅgas, Kaliṅgas, Kīras and Hūṇas. Karna's son was Yaśahkarna, who became famous by devastating Champāranya. His son Gayakarna married Alhanadevi, a daughter of king Vijayasimha (son of Vairisimha who was a son of prince Harṣapāla, a descendant of the son of Gobhila or Gobhilaputra) and his wife Śvāmaladevi, a daughter of the king Udayāditya of Mālava. Alhanadevi bore to Gayakarna two sons, Narasimhadeva and Jayasimhadeva. It would thus appear that Alhanadevi came from the Gobhila family of Mevāḍ. (See Dynastic List in Duff's *Chronology*, page 287.)

The inscription is dated in the (Chedi) year 907 on Sunday, the 11th of the bright fortnight of Mārgaśīrsha corresponding to Sunday, the 6th of November 1155 A.D.

With reference to the geographical names, both Makarapāṭaka and Nāmaṇḍi are not now traceable, but they must have been close to Jāulipattalā which is believed to have been the old name of Jubbulpore itself.

(*Epigraphia Indica*, Volume II, page 7; *Journal, American Oriental Society*, Volume VI, pages 499—532; Dr. Burgess' *Memoranda Archaeological Survey of Western India*, No. 10, pages 107—9; *Cunningham's Archaeological Reports*, Volume IX, pages 91—94.)

#### (36) KARANABEL STONE INSCRIPTION OF JAYASIMHADEVA.

(Whereabouts not known; was originally found with a stone-cutter.)

Karanabel, the old Karnāvati, is now a deserted village adjoining Tewar. This inscription, containing 25 lines, is incomplete and undated. It does not

state what it was intended for, nor does it mention the names of the composer and engraver, which in a carefully executed inscription like the present one, would hardly have been omitted. The object was perhaps to record the erection of a Siva temple.

The inscription refers itself to king Jayasimhadeva whose pedigree is traced to Atri, born of Prajāpati, the lord of creation. From Atri proceeded the moon, whose son again was Budha. In the lunar family so founded there was the famous king Arjuna. The family became generally known as Kalachuri, and in it there was born the king Yuvarājadeva who conquered all regions and dedicated the wealth he took from other kings to the holy Someśvara. He begat the king Kokalla, from whom sprang Gāngeyadeva. His son was Karṇa, who was waited upon by the Choḍa, Kuṅga, Hūṇa, Gauda, Gurjara and Kīra princes. His son was Yaśahkarṇa, whose son Gayākarnadeva married Alhaṇadevī who bore to him the two sons Narasimhadeva and Jayasimhadeva. (Alhaṇadevī is stated to have been the daughter of king Vijayasiṁha, the son of king Vairisiṁha who was a son of the king Harṣapāla in Prāgvāṭa and his wife Śyāmaladevī, the daughter of Udayāditya, king of Dhārā.) Narasimhadeva ascended the throne after the death of his father, and when he died his younger brother Jayasimhadeva took his place and was ruling the country when the inscription was composed.

These details closely agree with what is given in the <sup>1</sup>Kūmbhī, <sup>2</sup>Jubbulpore, and <sup>3</sup>Khairā copper-plates and <sup>4</sup>Bherāghāṭ stone inscription of Alhaṇadevī.

It may be noted that Yuvarājadeva is represented here as worshipper of Someśvara, the famous Somanātha of Gujerāt, a story which is told also of Lakshmaṇarāja in the <sup>5</sup>Bilahī inscription. Our inscription incidentally mentions the geographical names Prāgvāṭa and Dhārā with whose kings the Kalachuris of Tripuri were related by ties of marriage. Dhārā is the well-known old name of Dhār, but no definite information is available as to Prāgvāṭa. It is said to have been a town between the

<sup>1</sup>Journal, Bengal Asiatic Society, Volume XXI, page 116.

<sup>2</sup>Epigraphia Indica, Volume II, page 1.

<sup>3</sup>Ibid., Volume XII, page 205.

<sup>4</sup>Ibid., Volume II, page 7.

<sup>5</sup>Ibid., Volume I, page 252.

Ganges and the Yamunā through which Bharata passed when returning from the Kekaya country.

As stated before, this inscription is undated, but considering that Narasimhadeva was ruling in A.D. 1159 and Vijayasimhadeva, the son of Jayasimhadeva, in A.D. 1180, it must have been written between A.D. 1160 and 1180.

(*Indian Antiquary*, Volume XVIII, pages 214 ff.; Cunningham's *Archæological Reports*, Volume IX, page 96, No. XI.)

**(37) JABALPUR KOTWALI COPPER PLATES OF JAYASIMHADEVA OF THE KALACHURI YEAR 918.**

(*Deposited in the Nagpur Museum.*)

The charter records the grant of a village Agara near Akharauda on the occasion of a lunar eclipse after bathing in the Revā (Narmadā) at Tripuri (Tewar) on Śanidina Āśvina Sudi Pūrnimā of Samvat 918, which regularly corresponds to Saturday, the 17th September 1166 A. D. It gives the genealogy of the king exactly as it is given in his Karanabel stone inscription (No. 36). It is stated that the Turushkas (Musalmans), and the Gurjara and Kuṭṭala kings got frightened on hearing of his installation on the throne, which shows that they were not on good terms with him at that time.

(*Epigraphia Indica*, Volume XX, awaiting publication.)

**(38) TEWAR STONE INSRIPTION OF GAYAKARNA-DEVA OF THE (CHEDI) YEAR 902.**

(*Deposited in the Nagpur Museum.*)

Tewar is a village 6 miles from Jabbulpore. The inscription refers itself to the reign of the Chedi king Gayakarnadeva and records the construction of a Śiva temple by an ascetic named Bhāva Brāhmaṇa and is dated in the (Chedi) year 902 on Sunday, the 1st lunar day in the bright half of the month Śuchi (or Āshāḍha), corresponding to Sunday, the 17th June A. D. 1151.

By way of introduction it is stated that in the *gotra* of Atri was born a king named Karṇadeva, whose son

was the king Yaśahkarna, from whom again sprang the ruling king Gayakarnadeva and a wish is expressed that this Gayakarna, together with his son the Yuvarāja (heir-apparent) Narasimha, may rule the earth for ever. The inscription was composed by Prithvīdhara, the son of Dharmīdhara, and engraved by Mahīdhara, the same persons who are mentioned in the <sup>1</sup>inscription of Alhanadevi of the Chedi year 907.

(*Indian Antiquary*, Volume XVIII, pages 249 ff. Cunningham's *Archæological Reports*, Volume XI, page 90, No. VI.)

**(39) GOPALPUR STONE INSCRIPTION OF VIJAYASIMHADEVA.**

(Whereabouts not known.)

Gopālpur is a village about 10 miles from Jabbulpore. The inscription, which is broken, is said to have been brought from Karanabel. It records the erection of a temple of Vishnu by a private individual, and by way of introduction gives an account of the Kalachuri kings from Karnadeva to Vijayasimhadeva. The names which occur in the record are Sahasrājuna, the progenitor of the Kalachuri family, Karnadeva, Yaśahkarnadeva, Gayakarnadeva, Narasimhadeva, his brother Jayasimhadeva, Gosaladevi and Vijayasimhadeva. Gosaladevi, we know from other records, was wife of Jayasimhadeva. Since for Vijayasimhadeva we have the dates A. D. 1180 and 1195 the inscription must be referred to about the last quarter of the 12th Century A. D.

(*Indian Antiquary*, Volume XVIII, pages 218 and 219; Cunningham's *Archæological Reports*, Volume IX, page 90, No. XV; *Journal, Bengal Asiatic Society*, Volume XXXI, page 113.)

**(40) KARITALAI STONE INSCRIPTION OF THE REIGN OF CHEDI KING LAKSHMANARAJA.**

(Deposited in the Nāgpur Museum.)

This is a fragmentary inscription found at Kāritalāi 29 miles from Murwārā. It mentions the names of Yuvarājadeva and Lakshmanarāja, who may be, without any doubt

<sup>1</sup> *Epigraphia Indica*, Volume II, pages 16 and 27.

identified with Keyūravarsha-Yuvarājadeva and his son Lakshmaparāja, the father of Śāmkaragāna of the Bilahri inscription (*Epigraphia Indica*, Volume I, page 251). It is undated, but as it must be older than the Bilahri inscription, its date may be fixed between the middle and end of the 10th Century A. D. The proper object of the inscription is to record the construction of a temple dedicated to Vishnu by a minister of the Chedis named Someśvara, son of Bhākamisra, chief minister of Yuvarājadeva. A number of donations by the king Lakshmaparāja and his queen are recorded, among which the following happen to be villages: Dirghasākhika, probably Dighī, 6 miles south-east of Kārtalā; and Chakrahraḍi, or Chakadahi, 7 miles south of Kārtalā. Chālipāṭaka, in the district of Dhavalahārā, Anatarapāṭa and Vaṭagartikā remain unidentified as yet.

(*Epigraphia Indica*, Volume II, pages 174 ff., and Cunningham's *Archæological Reports*, Volume IX, page 81.)

- (41) BENARES COPPER-PLATE INSCRIPTION OF KARNADEVA.

(Lost.)

These plates were found in a well in Benāres, but they apparently belong to the Jubbulpore district. The inscription refers itself to the Chedi king Karnadeva, and was issued from his Camp of Victory at Svasāgā<sup>1</sup>. It records the grant of a village Susī, in the district of what reads as Hapāthākasibhūmi, to a Brāhmaṇ whose ancestors had come from Vesāla. It was on the occasion of the annual funeral ceremony of his father Gāṅgeyadeva, on Saturday, the 2nd lunar day of the dark half of Phālguna, that he gave away the village, after bathing in the Venī. Dr. Kielhorn was of opinion that the river Venī was the Vengāṅgā, which rises in the Seoni district and falls into the Godāvari, and Svasāga should therefore be looked for on its bank. The more plausible identification of Venī would be Trivenī of Prayāga, where Gāṅgeyadeva breathed his last and where in the ordinary course the first annual obsequial ceremonies may be expected to have been performed.

<sup>1</sup> Pandit V. V. Mirāshi suggests that this may be a misreading for Prayāga and that Vesāla may be the famous Vaisāli, not very far from Allahābād.

The inscription is dated at the end on Monday, the 9th of the dark fortnight of Phālguna of the (Chedi) year 793, which regularly corresponds to Monday, the 18th January 1042 A. D., but the date of the funeral ceremonies, if they were performed in the same year, does not correctly work out to a Saturday because the 2nd *vadi* of Phālguna fell on a Sunday and not on Saturday. Dr. Kielhorn therefore thought that the ceremonies were really performed on the 12th December A. D. 1041, when the 2nd *tithi* of the dark half of Māgha fell on a Saturday, and that the writer made a mistake in quoting the month of Phālguna instead of Māgha. This, however, appears to be very conjectural. If a year other than the one noted at the end was intended, it would have been given along with the *tithi* on which the funeral ceremonies were performed. What appears to have been the fact is that Karna's father Gāngeyadeva died on a *dvittīā*; but as the ceremonies begin a day<sup>1</sup> earlier in an annual Śrāddha (especially the first time after the demise), they were commenced on Saturday and continued on Sunday. The writer therefore associated the *dvittīā* with a Saturday, on which the main portion of the ceremonies was performed instead of Sunday on which that date actually fell. This would also show that it was in 1041 A. D. that Gāngeyadeva died, so that the first annual ceremony was performed in 1042 A. D. Dr. Fleet<sup>2</sup> later on expressed the same opinion saying Gāngeya died on Phālguna *vadi* 2=22nd January 1041.

The inscription traces the origin of the Haihayas from Kārtavīrya, and begins the genealogy with Kokalladeva whose hand granted freedom from fear to Bhoja, Vallabharāja, the illustrious Harsha, who is described as the sovereign of Chitrakūṭa, and the king Śāmkargana. The first king must be Bhoja of Kanauja, the second Kṛishṇa II of the Rāshṭrakūṭa dynasty, known also as Kṛishṇa Vallabha, the third the Chandella Harshadeva, the predecessor of Yaśovarman, and the fourth Śāmkaragana of Kasia in the United Provinces of Agra and Oudh. Our inscription further tells us that Kokalla married Nāṭṭadevi

<sup>1</sup> See Dharmasindhu Parichcheda III, Uttarārdha under Shaṃmāsika vichāraḥ, where the following occurs: Mādhavas tu ūna shaṃmāsikam ūnābdikālāchā mṛitāhāt pārodyuh kāryyam.

<sup>2</sup> See Epigraphia Indica, Volume XI, page 146.

of the Chandella family, who bore to him a son named Prasiddhadhavala, and that this prince had two sons who reigned one after another, Bālaharsha and his younger brother Yuvarājadeva. According to Bilahri inscription (No. 33), Kokalla was succeeded by his son Mugdhatuṅga, and his son again was Keyūravarsha-Yuvarājadeva. It is therefore clear that Prasiddhadhavala and Mugdhatuṅga were identical, and that Yuvarājadeva and Keyūravarsha are one and the same person. The next three kings mentioned in the plates are Yuvarājadeva's son Lakshmaṇarāja and his two sons Saṁkaragapadeva and his younger brother Yuvarājadeva II. The last was succeeded by his son Kokalladeva II, he by his son Gāṅgeyadeva, and he again by his son Karṇadeva who issued the grant.

(*Epigraphia Indica*, Volume II, pages 297 ff.; *Asiatic Researches*, Volume IX, page 108; Cunningham's *Archæological Reports*, Volume IX, pages 82 ff.)

#### (42) KUMBHI COPPER-PLATE.

(*Deposited with the Asiatic Society of Bengal, Calcutta, now missing.*)

Kumbhi is a village 35 miles north-east of Jubbulpore.

This inscription refers itself to the Kalachuri king Vijayasiṁha and records the grant of a village Choralāyi in the Sambalā *pattalā* by the queen-mother Gosaladevi after bathing in the Narmatā river. The charter was issued from Tripuri or Tewār, the capital of the Kalachuris. The genealogy of the Kalachuris is given here exactly as in the Jabalpur Copper-plate (No. 34) up to Yaśahkarna-deva, after whom his son Gayakarna and his son Narasiṁha-deva are mentioned. The latter's brother was Jayasiṁha, whose coronation frightened Gurjara, Kuntala and Turushka (Musaliṇān) kings. His son was the ruling king Vijayasiṁha, the heir-apparent being Ajayasiṁha. The charter is dated in the Kalachuri year 932, corresponding to 1180 A.D. Neither the village Choralāyi nor the *pattalā* Sambalā are traceable in the Jubbulpore district village lists.

(*Journal, Bengal Asiatic Society*, Volume XXXI, pages 111 ff., and Volume VIII, pages 481 ff.)

(43) TEWAR STONE INSCRIPTION OF THE REIGN OF JAYASIMHADEVA.

(*Deposited in the Cabinet of the American Oriental Society, New Haven, America.*)

This inscription refers itself to the reign of Jayasimhadeva and records the erection of a Śiva temple by one Keśava Nāyaka, a resident of Sīkhā in Mālavaka or Mālava. Jayasimhadeva is stated to have been the younger brother of Narasimhadeva, son of Gayākarnadeva. The record is dated in the Chedi year 928 on Sunday, the 6th of the bright half of Śrāvāṇa, corresponding to 3rd July 1177 A. D.

(*Epigraphia Indica*, Volume II, pages 17-18; *Journal, American Oriental Society*, Volume VI, pages 512-13; Dr. Burgess' *Memoranda of Archaeological Survey of Western India*, No. 10, page 110; and Cunningham's *Archaeological Reports*, Volume IX, pages 95-96.)

(44) BHERAGHAT CHAUNSATH JOGINI TEMPLE INSCRIPTIONS.

(*In situ.*)

In the Chaunsaṭh Jogini cloister at Bhedāghāṭ a number of Yoginis are enshrined with their names inscribed on the pedestals as given below. It will be seen that there are more than 64 niches in the cloister for holding the Juginis (Yoginis). In Chapter 62 of the Kālikā Purāṇa, as also in Durgāpūjā Paddhati, complete lists of Yoginis, with 64 names are given, but only 24 names in the two books are identical. The Bhedāghāṭ names differ still further. Only six agree with those of the Kālikā Purāṇa and five with the Durgāpūjā Paddhati. It appears very difficult to say which list is reliable:—

- (1) *Ridhāli-devi*, with lion as her cognizance.
- (2) Goddess with a bell—Inscription lost.
- (3) *Fātharavā-devi*, with a bird as her cognizance.<sup>1</sup>
- (4) Gapeśa figure placed in the niche. No inscription.

<sup>1</sup> Not traceable in Cunningham's lists given in his *Archaeological Reports*, Volume IX, pages 63 and 64. R. D. Banerji records the inscription as illegible.

- (5) A dancing female with a peacock to her left—  
Inscription lost.
- (6) *Ahakhalā* on a lotus-throne attended by  
several females one of whom is Sarasvatī.
- (7) *Pīngalā*, with a bird as her cognizance.
- (8) *Shāndīni*, with a horse as her cognizance.
- (9) *Teramavā<sup>1</sup>*, a beautiful image of *Mahishāsura mardīni* with 18 hands.
- (10) Inscription lost.
- (11) *Nīladambara*, with lotus throne on *Garuḍa*.
- (12) *Pāṇḍavī<sup>2</sup>*, with a male demon at the base of  
the statue.
- (13) Inscription lost.
- (14) Inscription lost. A dancing female with an  
elephant—Said to be of Kushāṇa period.
- (15) *Yamunā*, with a tortoise on the base.
- (16) Inscription lost.
- (17) *Oṃtārā<sup>3</sup>*, holds sword in one hand.
- (18) Inscription lost. Has an antelope as a cog-  
nizance.
- (19) *Jāmbavatī<sup>4</sup>*.
- (20) *Khemukhi<sup>5</sup>*, with a parrot (?) as her cog-  
nizance.
- (21) *Thirachittā*. Another inscription on the  
pedestal is worn.
- (22) *Sarvvatomukhi* with tantric emblem of crossed  
triangles.
- (23) *Māñcodari*, with clasped hands in adoration.
- (24) *Vārāhi*, with boar's head.
- (25) *Vībhatsā*, wearing a garland of skulls and  
having a demon prostrate under the throne  
and two *pretas* (goblins) as attendants.

<sup>1</sup> Cunningham read it as *Terantā*.

<sup>2</sup> Banerji read it as *Pāḍamī*.

<sup>3</sup> Cunningham read it as *Auraga* and Banerji as *Kurayā*.

<sup>4</sup> Banerji read it as *Jāmvaṭī*.

<sup>5</sup> Banerji read it as *Khemakhī*.

- (26) *Nandini*, with a lion at the bottom.  
 (27) *Ekādi*<sup>1</sup>, with four heads and an antelope as a cognizance.  
 (28) Inscription lost.  
 (29) *Aṁtakari* wearing a *mukuta* or diadem adorned with human skulls, seated on a ram. This is the female form of Yama, who rides on a ram.  
 (30) *Raṇajirā*, with an elephant.  
 (31) *Kāmadā* with a four handed woman playing on a *vīṇā* in front.  
 (32) *Yashinī*<sup>2</sup> riding on a *makara*.  
 (33) *Sīṁhasīmhbā*, with a prostrate male under the throne.  
 (34) *Thakini*, on the back of a camel-like animal.  
 (35) *Virendri*, with a horse under her seat and a prostrate demon in front.  
 (36) *Phanendri*<sup>3</sup>, with a canopy formed by five cobras over the head and a prostrate bearded person in front.  
 (37) Inscription lost.  
 (38) *Kshattradharminī*, with a diadem adorned with human skulls and riding on a boar-like animal.  
 (39) *Satendra-savarā*<sup>4</sup>, riding a bull.  
 (40) *Bhishnī*, wearing a garland of skulls with a Rākshasa lying in front.  
 (41) *Vaishnavi*, seated on *Garuḍa*.  
 (42) Inscription lost.  
 (43) *Dhaddhārī*<sup>5</sup>, on an elephant.  
 (44) *Ghamtālī*, riding a bull. (The inscription has been engraved twice.)

<sup>1</sup> Cunningham read it as *Ehuri* and Banerji as *Erūdt*.

<sup>2</sup> Cunningham read it as *Rikshinī* and Banerji as *Rūpīnī*.

<sup>3</sup> Cunningham read it as *Dhanendri*.

<sup>4</sup> Cunningham read it as *Sataun Samard*, Bloch as *Sataur Savarā* and Banerji as *Satanu Savarā*.

<sup>5</sup> Cunningham and Bloch read as *Thatthārī*.

- (45) *Sākīnī*,<sup>1</sup> with a bird on pedestal.  
 (46) *Jahā*<sup>2</sup> on a peacock with a *kalasa* in her right hand turned upside down.  
 (47) *Lūgini*<sup>3</sup>, or *Garuḍa*.  
 (48) Inscription lost.  
 (49) *Darppahārī*, on a lion and wearing human skulls.  
 (50) *Vāñdhani* on a lotus throne.  
 (51) *Dākīnī*, clad in lion's skin with a demon lying prostrate below.  
 (52) *Jānhavi*, an image of Gaṅgā on a *makara*.  
 (53) *Gāndhārī*, a winged female deity riding a horse with female musicians playing on the *vīṇā*.  
 (54) *Ritsmādā*<sup>4</sup> riding a peculiar animal with the body of a boar and head and manes of a lion and hands of a human being.  
 (55) *Deddari*<sup>5</sup> riding a caparisoned horse.  
 (56) *Lampatā*, with eight hands and riding a peculiar animal having the beak of a bird and the body of a tortoise. A demon lies prostrate at the base.  
 (57) *Nālinī*, with a bull reclining at the base.  
 (58) *Uttālā*, on a bull.  
 (59) *Eṛgini*<sup>6</sup> (? reading of inscription uncertain), with a bull.  
 (60) Inscription illegible. The Goddess is probably *Indrānī*, with an elephant (the *vāhana* of Indra) on the base.  
 (61) Inscription missing.  
 (62) *Gahani*<sup>7</sup>, with a ram lying under her feet.  
 (63) *Indrajālī*, with an elephant under her feet.  
 (64) *Thāṇī*, with a *vīṇā*, seated on rocks.

<sup>1</sup> Banerji read as *Thikkini*.<sup>2</sup> Cunningham read as *Uhā*.<sup>3</sup> Cunningham read as *Doggini* and Banerji as *Rāngini*.<sup>4</sup> Bloch read it as *Jhathāmālā*.<sup>5</sup> Bloch read it as *Duduri*.<sup>6</sup> Cunningham read as *Gāṇgini* and Banerji as *Jhāngini*.<sup>7</sup> Bloch read it as *Ehanī*.

- (65) *Isvari*, seated on a lotus throne with a bull (Nandi) lying under her feet.
- (66) Name of image missing. On the edge of a lotus seat, a mutilated inscription begins with *Brāhmaṇa Kulaprasū Dhāmona vasudhā rājapāṇḍita*.
- (67) Inscription missing.
- (68) *Haṁsini*, with a bird (*haṁsa*) standing in front of her seat.
- (69) *Padmaḥamsā*<sup>1</sup> seated on a lotus.
- (70) *Tapanī*,<sup>2</sup> with a caparisoned horse standing at the base.
- (71) *Takārī*,<sup>3</sup> seated on a lion.
- (72) *Māheśvari*, with a bull, the *vāhana* of Śiva or *Maheśvara*, whose female counterpart the image represents.
- (73) *Brahmāṇī* with the *haṁsa*, the *vāhana* of Brahmā. An attendant holds a *viñā*.
- (74) *Ainginī*, the counterpart of Ganesa, who with an elephant's head, holds up the left knee of the Goddess with his left hand.
- (75) *Anayā* (? reading uncertain),<sup>4</sup> with an attendant holding a *viñā*.
- (76) *Chandikā*. The image represents an emaciated, ugly looking female dancing upon the body of a prostrate male figure of youthful appearance, and attended by nine *pretas* or demons.
- (77) *Ajitā*, with a lion below.
- (78) *Chhattrasamīvarā*, with a small horse standing below.

In the centre of the cloister there is a temple dedicated to Gaṇeśāṅkara. At the entrance there is a stone let into the wall with an inscription to the effect that Gosala-devī, Queen of the Mahā-ājādhiraja Vijayasiṁha, daily

<sup>1</sup> Bloch read it as *Padmahastā*.

<sup>2</sup> Bloch read it as *Nayanī* and Cunningham as *Jayanī*.

<sup>3</sup> Cunningham read it as *Tanśādrī*.

<sup>4</sup> Cunningham read it as *Anandā*.

bowed (to the God inside). This Vijayasimha is certainly the Kalachuri king of Tripuri (Tewar). His son Ajaya-simha is also mentioned.

(Dr. Bloch's *Conservation Note* on Bherāghāṭ, and Cunningham's *Archæological Reports*, Volume IX, pages 60 ff. The *Haihayas of Tripuri and their monuments* by R. D. Banerji, pages 79 ff.)

#### (45) DHUANDHAR KUSHAN INSCRIPTIONS.

(*Deposited in the Nāgpur Museum.*)

Two statues of Kushāṇa period were found near the famous waterfall of the Narmadā river at Bherāghāṭ, known as Dhuādhār, 14 miles from Jubbulpore. The inscriptions on them show that they were installed by the daughter of king Bhuvaka or Rhumaka about two thousand years ago. The heavy statues when being removed to the Dāk bungalow were both broken and after lying for several years uncared for are now deposited in the Nāgpur Museum. The inscriptions are defaced and hence partly illegible.

(Director General of Archaeology's *Report* for 1918-19, page 33, and Hiralal's *Jubbulpore Jyoti*, page 162.)

#### (46) CHHOTI DEORI STONE INSCRIPTION.

(*In situ.*)

Chhoti Deori alias Deori Maḍhā is a village 14 miles from Katni-Murwārā. The record is in old characters belonging to about the 9th Century A.D., and mentions a name Śriśāṅkaragāṇa in line 5. The rest is not clear. Compare No. 84.

(Cousens' *Progress Report*, 1904, page 54, and Cunningham's *Archæological Reports*, Volume XXI, page 159.)

#### (47) BAHURIBAND JAIN STATUE INSCRIPTION.

(*In situ.*)

Bahuriband is 43 miles from Jubbulpore. On the pedestal of a huge Jaina statue (over 12 feet high) there is an inscription recording the erection of a temple of Sāntinātha during the reign of the king Gayākaraṇadeva.

It also mentions one Mahā-Sāmantādhipati Golhaṇadeva of the Rāshtrakūṭa lineage who appears to have been a local chief during whose rule the temple was built. Gayākarna was a Kalachuri king reigning at Tewar in the middle of the 12th Century A.D., to which period the characters of the record belong.

(Cousens' *Progress Report*, 1904, pages 35 and 54 ff. and Cunningham's *Archæological Reports*, Volume IX, page 40.)

#### B.—UNIMPORTANT INCOMPLETE OR ILLEGIBLE INSCRIPTIONS.

##### (48) KĀRITALAI INSCRIPTION OF THE REIGN OF VIRARAMADEVA.

(*In situ.*)

The inscription refers to the reign of Mahārāja Virarāmadeva of the Uchahāḍānagara, which is the same as Uchahrā or Uñchahrā, 31 miles to the north of Kāritalāi. The record is dated in Samvat 1412 or A.D. 1355. It appears to be a record of a Sati.

(Cunningham's *Archæological Reports*, Volume IX, page 113.)

##### (49) TEWAR VAJRAPANI STATUE INSCRIPTION.

(*In possession of Thākur Kirtibhānu Rai, Mālgusār of Hirāpur (Bandhā), 5 miles from Tewar.*)

On the pedestal of an image the Buddhist creed "Ye dharmahetu prabhavā, etc.", is inscribed followed by a longer inscription beginning with the name of Vajrapāṇi.

(Cunningham's *Archæological Reports*, Volume IX, page 58.)

##### (50) BHERAGHAT TĀRA INSCRIPTION.

(*Deposited inside the Chaunsaṭh Jogini cloister.*)

Inside the Gauriśāṅkara temple in the middle of Chaunsaṭh Jogini cloister, there was an idol of Tārā with

the Buddhist formula inscribed on it. It was thrown out when it was recognized as a Buddhist idol. It created a sensational history for it, when it was taken to Calcutta in 1926. It has now come back again and placed in the compound of the cloister.

(51) TILWARAGHAT TARA INSCRIPTION.

(*Deposited in the Nāgpur Museum.*)

Tilwārāghāt is a village on the banks of the Narmadā, 9 miles from Jubbulpore. Here an idol of Tara was found with the Buddhist formula inscribed on it.

(52) GOPALPUR BUDDHIST STATUE INSCRIPTION.

(*Deposited in the Nāgpur Museum.*)

Three of the five Buddhist images found at Gopālpur, 10 miles from Jubbulpore, by the late Pandit Naṭeśa Aiyar contain the usual Buddhist formula, while one of them records also the name of the gift-maker Denuvā, a gate-keeper of one Satka, son of a great lay worshipper Subhakta Kāyastha. Denuvā belonged to the Mahāyāna school. The characters and technique indicate that the idols belong to the 11th or 12th Century A. D.

(*Epigraphia Indica, Volume XVIII, pages 73 and 74, and Hiralal's Jubbulpore Jyoti, page 141.*)

(53) TEWAR FRAGMENTARY INSCRIPTION.

(*Whereabouts not known.*)

This inscription 10 " x 7 " is fragmentary and contains the name of a king Bhīmapāla and of two places, viz., Tripuri and Simhapuri. Tripuri is the present Tewar but Simhapuri cannot be identified, as there are several villages of that name.

(*Indian Antiquary, Volume XX, page 85.*)

(54) TEWAR JAIN IMAGE INSCRIPTION.

(*Deposited in the Nāgpur Museum.*)

On the pedestal of an image on a black stone a date in the Kalachuri era is mentioned.

## (55) TEWAR TANK TEMPLE INSCRIPTIONS.

*(In situ.)*

In the temple inside Bālasāgara tank at Tewar there are some inscribed broken images, one of which mentions Viranandi and another a woman named Somā, who daily bowed to that image.

## (56) TEWAR BAULI INSCRIPTION.

*(In situ.)*

A big step-well which was filled up for ages was accidentally found. There is a small inscription on one of its step stones which appears to be some personal name.

## (57) FRAGMENTARY BILAHRI INSCRIPTION.

*(In situ.)*

In the compound of Vishṇu Varāha temple where a number of sculptures have been collected by the Archaeological Department, there is a fragment of a big thick stone containing a long inscription of two lines parts of which are gone. It invokes Bhagavān Dāmodara called Śālagrāma and speaks about certain taxes and mentions Tripuri Sthāna and Vilvavāpī Sthāna as witnesses. Apparently Bilahri's old name was Vilvavāpī.

## (58) KHAJURI MEMORIAL INSCRIPTION.

*(In situ.)*

Khajuri alias Kulhuā is 4 miles from Kaṭnī-Murwārā. A memorial stone dated in Samvat 1354 (A. D. 1297) states that one Banāphara Holahjū fell in Khajuri *virakshetra* (battle field). He was a younger brother of a Rājā named Vasumitra, evidently belonging to the Banāphara clan of Kshatriyas, who are known as most intrepid warriors—a clan to which Ālhā and Udala belonged, whose songs of valour are now sung with the greatest enthusiasm.

## (59) SUNAHRA STATUE INSCRIPTION.

*(In situ.)*

Sunahrā is 12 miles from Kaṭnī-Murwārā. On the pedestal of Mahāvira's statue a record dated in Samvat 1393 (A. D. 1336) mentions the name of Mahārājādhirāja Mudrīngadeva, whose son was Satruvijī.

## (60) KHAMARIA TEMPLE INSCRIPTION.

*(In situ.)*

Khamariā in the Bākal tract is 53 miles from Jubbulpore. The original inscription which is now broken into two pieces contained nine lines praising the Pinākapāṇi (Śiva) whose temple referred to as *Prāśāda* or *Surālaya* was built on a tank, where one piece of the inscription lies. The second fragment is on a *bāvali* or step-well close by.

## (61) JABALPUR STONE PRASASTI OF JAYASIMHADEVA OF THE CHEDI YEAR 926.

*(Deposited in the Nāgpur Museum.)*

This is a pretty big record, but is too much defaced to yield any useful information. It gives the date 926 both in words and figures, and refers to the reign of Jayasimha-deva, apparently the Kalachuri king of Tripuri. The date evidently belongs to the Kalachuri era, and is equivalent to A. D. 1174, which falls within the reign of that king as ascertained from other records.

*(Indian Antiquary, Volume XVIII, page 210, footnote. Kielhōrn's Lists of Inscriptions of Northern India, No. 419, footnote 4.)*

## (62) BARGAON KALACHURI INSCRIPTION.

*(In situ.)*

Bargāon is 27 miles from Kaṭni-Murwārā. The longest record here contains 13 lines, each 5 feet long, and is written in characters in which Kalachuri records belonging to about the 10th Century A.D. are written. It is lying in front of the mālguzā'r house, and is so weather-worn that it is altogether unintelligible.

An inscription 3 feet long and one foot broad, belonging to the same period as above, was removed by Mr. McMinn, Deputy Commissioner of Jubbulpore, about the year 1887. Its whereabouts are not known. General Cunningham in the 1st line read the words "Vigraha Chedi" and in the 10th line "Kalachuri *nṛīpa*". It is certain therefore that the record belonged to the Kalachuri kings of Chedi.

*(Cunningham's Archaeological Reports, Volume XXI, page 165.)*

## (63) BARGAON SIVA TEMPLE INSCRIPTION.

*(In situ.)*

This inscription apparently records a gift to (a temple of) Saṅkara Nārāyaṇa, enjoining that whosoever misbehaves shall be guilty of killing a Brāhmaṇa. The record is mutilated and does not show the exact nature of the gift. There is no date on it, but the characters appear to belong to the 8th or 9th Century A.D.

## (64) SIMRA PAVILION INSCRIPTION.

*(In situ.)*

Simrā is 10 miles from Kaṭnī-Murwārā. In a stone built into the plinth of a pavilion there is a record in characters of the 11th Century A.D. mentioning the name of king Karna, a Kalachuri king who ruled at Tripurī or Tewar. It is fixed upside down indicating that it was brought from elsewhere and built into the plinth.

*(Jubbulpore District Gazetteer, page 185.)*

## (65) KUGWAN FRAGMENTARY STONE INSCRIPTION.

*(In situ.)*

Kugwān is about 13 miles from Kaṭnī-Murwārā. A record in old characters gives the name of one Ummaḍadeva from Kanyakubja. This seems to be the same pilgrim who recorded his name on the Tigwān temple. The characters of the Kugwān record appear to belong to the same age, i.e., the 8th Century A.D.

## (66) NANHWARA SLAB.

*(In Murwārā.)*

This stone, apparently brought from Nanhwārā, 19 miles north-east of Murwārā, lay for some time in the tahsil office, whence it was removed by a tahsil peon to his own house and used as a floor stone. It mentions one Rājā Sabhāsimhadeva and also the name of the village Nanhwārā in Parganā Maihar. Sabhāsimhadeva appears to have been a local chief, probably residing at Nanhwārā which is believed to have been an ancient town. Maihar, now the capital of a Feudatory State, is not very far away from there.

## (67) CHANDANAKHERA DOOR-STONE INSCRIPTION.

*(In situ.)*

Chandanakherā is 48 miles from Jubbulpore. A door lintel lying near the pond of Chandanakherā mentions the name of Mudhingadeva, who is possibly identical with the king mentioned in the Sunahrā inscription (No. 59) as the date 1303 A.D. of the former fits in well with that of the latter.

## (68) KHALARI STATUE INSCRIPTION.

*(In situ.)*

Khalari is 34 miles from Jubbulpore. On the pedestal of a statue the name of Mahārājādhīraja Bhūmirāja is mentioned.

(Hirala's *Jubbulpore Jyoti*, page 144.)

## (69) MAJHGAVAN STATUE INSCRIPTION.

*(In situ.)*

Majhgavān is 37 miles from Jubbulpore. An inscription here mentions a Pāśupatāchārya or the preceptor of Pāśupata pantha, which the Kalachuri kings of Tripuri followed.

## (70) TOLA STATUE INSCRIPTION.

*(In situ.)*

Tolā is 35 miles from Jubbulpore. It is close to Daimāpur of which it apparently formed a quarter. A damaged inscription on the pedestal of a statue lying at the village-well gives the Kalachuri date 907 equivalent to 1155 A.D., while at Umarja Pān close by another stone mentions a still earlier date 821=1069 A.D.

## (71) KARITALAI JAIN STATUE INSCRIPTIONS.

*(In situ.)*

Among the ruins at Kāritalāi some five Jain statues give the names of persons dedicating those images. Thus two mention Devabhadra and his wife Yaśomati, and the remaining three Jainchandra, Satyachandra and Yaśodharā respectively.

## (72) BIJAYARAGHOGADH PILLAR INSCRIPTION.

*(In situ.)*

Bijayaraghogadh is 20 miles from Murwārā. A pillar inscription here records the presentation of Fly-whisk Banner and Club in Samvat 1154 (A.D. 1097) at the instance of Thākur Mahārāja Magadhadeva.

## (73) GHANIA STONE INSCRIPTION.

*(In situ.)*

Ghāniā near Kūndā is 43 miles from Jubbulpore. A broken stone here bears a name in Gupta characters. There used to be a temple, which is now destroyed, but in the neighbouring village Kūndā a flat roofed temple of the Gupta period still exists.

## (74) KARITALAI SHELL LETTER INSCRIPTION.

*(In situ.)*

At Kāritalāi there is a small inscription in shell characters, which could not be deciphered. The letters resemble those found in the Silaharā<sup>1</sup> caves in the Rewa State not very far from Kāritalāi.

## (75) KARITALAI DEVI MADHIA INSCRIPTION.

*(In situ.)*

A record of 13 lines praises the enshrined deity and a line running throughout the margin mentions the reign of Laksmaṇapārājadeva in the Kalachuri year 693 (A.D. 941) when one Prasannāditya of the Ghāṭa or Ghaṭa family composed it.

## (76) GARHA INSCRIPTIONS.

*(In situ.)*

At Garhā which is 2 miles from Jubbulpore there are four inscriptions on a tank giving the names of the builders of the ghāṭs and temples thereon with dates, the earliest being 1766 A.D.

1. This place was visited by the author in company of the Government Epigraphist for India (Pandit Hiranananda Sāstri, M.A., M.O.L.) on 24th January 1928 and following days. Besides the writing in Shell characters there is a record of the maker of the cave in Brāhma characters about 2,000 years old. This vests Kāritalāi with a great antiquity.

## (77) WARRIOR MEMORIALS.

*(In situ.)*

At Kerban Pipariā near Bahurīband a stone dated in 1309 A.D., represents two persons fighting with bows and arrows. The memorial was raised for a Khaṅgār, who apparently was killed in the fight. At Kāṇḍā not very far away a horseman is carved on a stone with the name Rajeśī Kumāra Sardārasimha. Another stone at Dehtā close by represents a figure holding a bow in one hand and a scimitar in the other, with the name Bhūmiputra Bhandā inscribed below and dated in 1299 A.D.

## (78) SATI RECORDS.

*(In situ.)*

The district contains a number of Sati records, several of which are dated and give the names of ruling chiefs. One at Simrā is dated in Samvat 1355 (A.D. 1298). Another of a Kumhāra (potter) couple at Bartarā bears Samvat 1357 or 1300 A.D. and mentions Vāghadeva as the ruling chief, as do two others of Kāyasthas at Paṭan, dated in 1304 and 1305 A.D., respectively, and one at Chandanakherā is dated in 1306 A.D. There are two Sati stones at Majhgavān, one of which is dated in 1303 A.D. and another of a Mahāra in 1347 A.D. At Daimāpur the memorial of a Kurmi Sati bears the date 1345 A.D. Two at Amodā dated in 1502 and 1537 A.D. refer themselves to the reign of the Gond Rājā Prema Sāhi alias Prema Nārāyaṇa and the third dated in 1602 A.D. to that of Hṛidaya Sāhi. One of the Bahurīband Sati memorials is dated in 1681 A.D. and another in 1684 A.D. These records furnish very useful information for re-constructing the local history and require a further research, which is likely to bring to light many more lying obscure in out-of-the-way villages.

(Cunningham's *Archæological Reports*, Volume XXI, page 101, and Volume IX, page 39; Nelson's *Jubbulpore District Gazetteer*, pages 328, 342 and 385; Hiralal's *Jubbulpore Jyoti*, pages 116, 143, 149, 153, 165 and 178. *Epigraphia Indica*, Volume XVI, page 11, footnote.)



Piparia Warrior Memorial,



## SAUGOR DISTRICT.

### A.—IMPORTANT INSCRIPTIONS.

#### (79) ERAN STONE INSCRIPTION OF SAMUDRAGUPTA.

*(Deposited in the Calcutta Indian Museum.)*

Eran is a village 11 miles from Khurai, a station on the G. I. P. Railway. Out of 5 inscriptions found there, the one named above refers to the Early Gupta king Samudragupta, one of the most accomplished and energetic monarchs who ever graced an Indian throne. This inscription seems to have been recorded in his old age after he had made himself a paramount power in India, and went about in the company of his sons and sons' sons. The record is mutilated and fragmentary, but it states that in Airakīṇa, the city of his own enjoyment, something had been set up for the sake of augmenting his own fame. This something was apparently the temple of Vishṇu, whose colossal figure still stands on the spot. Airakīṇa is identified with Eran, and is believed to derive its name from the *eraka* grass known in vernacular as *gondalā*, which profusely grows by the sides of rivers, especially of the Binā on whose bank it is situated.

(Fleet's *Gupta Inscriptions*, page 18 ; Cunningham's *Archæological Reports*, Volume X, page 89.)

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#### (80) ERAN STONE PILLAR INSCRIPTION OF BUDHAGUPTA.

*(In situ.)*

This inscription refers itself to the reign of Budhagupta and records the erection of a "Flag Staff" of the God Vishṇu by a Mahāraja named Māṭrī Vishṇu and his younger brother Dhanya Vishṇu, and is dated in the Gupta year 165 on the 12th lunar day of the bright fortnight of Āśāḍha (June-July), corresponding to A.D. 484-485, while Budhagupta's feudatory Suraśmichandra was governing the country lying between the river Kālindi or the Jamunā and the Narmada.

(Fleet's *Gupta Inscriptions*, page 88 ; *Journal, Bengal Asiatic Society*, Volume VII, page 633, Volume XXX, pages 17 ff., and Volume XXXI, page 127 note ; Cunningham's *Archæological Reports*, Volume X, page 82.)

## (81) ERAN STONE BOAR INSCRIPTIONS OF TORAMANA.

(In situ.)

This record, which is carved on the chest of a colossal statue of the Boar incarnation of Vishnu, refers itself to the reign of Toramana, and is dated in the first year of his reign on the 10th day of Phalguni, without any further specification. It records the building of a temple on which the Boar stands by Dhanya Vishnu, the younger brother of the deceased Matri Vishnu, the same referred to in No. 53. The mention of Matri Vishnu as deceased is of importance as showing that Toramana comes shortly after Budhagupta, in whose time Matri Vishnu then alive, set up a column. Toramana was a king of the Mihira tribe or clan among the Hunas, and the father of Mihirkula who totally extirpated the Early Guptas.

(Fleet's *Gupta Inscriptions*, page 158; *Journal, Bengal Asiatic Society*, Volume VII, pages 631 ff., and Volume XXX, pages 20 ff.)

## (82) ERAN SMALL BOAR STATUE INSCRIPTION.

(In situ.)

A statue of the Boar incarnation, apparently belonging to the group of ruins where the colossal Boar stands and now removed to a private house in the Eran village, bears a small inscription giving two names, viz., Maheśadatta and Varāhadatta, apparently two brothers who caused the statue to be made. The name Varāhadatta (gift of the Boar) is significant as indicating that his parents considered him to be a gift given by the colossal Varāha and named him accordingly. It was probably as a thanksgiving that this smaller statue was made by the two brothers in imitation of the dedications made by the two brothers Matri Vishnu and Dhanya Vishnu who were local chiefs and could erect temples and statues on a grander scale than the Datta brothers. The characters of this record belong to the same period as those of the pillar and big Boar inscriptions, that is the 5th Century A.D.

(Cunningham's *Archaeological Reports*, Volume X, pages 87 ff.)

## (83) ERAN POSTHUMOUS STONE PILLAR INSCRIPTION OF GOPARAJA.

(In situ.)

This inscription is carved on a pillar afterwards turned into a *lingam*, and records that in company of a powerful king named Bhānugupta, a noble named Goparāja, came to the place where the pillar was set up and fought a battle, that Goparāja was killed and that his wife cremated herself on his funeral pyre. It is dated in the Gupta year 191 (A.D. 510-511) on the 7th lunar day of the dark fortnight and solar day of Śrāvāna (July-August) and is one of the two oldest Sati records in these Provinces, if not in India. Bhānugupta is the last known king of the Early Gupta Dynasty. Goparāja is stated in the inscription as the daughter's son of a Śarabha king.

(Fleet's *Gupta Inscriptions*, page 91, and Cunningham's *Archæological Reports*, Volume X, pages 89 ff.)

## (84) SAUGOR ARTILLERY MESS GARDEN INSRIPTION.

(In situ.)

This record on a sculpture mentions *Parama bhaṭṭārka Mahārājādhīrāja Parameśvara Śri Śāṅkara* ganadeva meditating on the feet of *P. M. P. Vāgharāja* (?) and appears to be the oldest Kalachuri record yet found to which its characters testify. This Śāṅkaragana may be identified with the son<sup>1</sup> of Kokalladeva (I) belonging to the 4th quarter of the 9th Century A.D. His other name was Raṇavigraha<sup>2</sup>. He appears to be identical with the king of the same name mentioned in No. 46. Characters of both the inscriptions belong to the same period.

## (85) RAHATGADH STONE INSRIPTION OF JAYASIMHADEVA.

(Whereabouts not known.)

Rāhatgad̄h is 24 miles from Saugor. A stone inscription was found in the fort there. It was a record of Mahārājādhīrāja Jayasiṁhadeva of Dhārā dated in

<sup>1</sup> *Epigraphia Indica*, Volume II, page 304, and Duff's *Chronology*, pages 79-80.

<sup>2</sup> *Ibid.*

Samvat 1312, Monday, the 7th of the bright fortnight of Bhādrapada, corresponding to Monday, the 28th August A.D. 1256. It mentioned the name of Uparahāḍa *māṇḍala* which remains unidentified as yet.

(*Indian Antiquary*, Volume XX, page 84, and Cunningham's *Archæological Reports*, Volume X, page 31.)

#### (86) KHURAI COPPER-PLATE.

(*In the possession of the Mahant of the Khurai Temple.*)

Khurai is a tahsil headquarters, 33 miles from Saugor. The plate is a *sanad* given by DIWĀN Achalasīmha granting a village Jagadiśapurā in *pargana* Gadhola, *sarkār* Ālamgīrapura, in sābah Mālwā, and is dated in Samvat 1858 on Sudi 6 of the Kuwār month, corresponding to the year 1801 A.D. Jagadiśpurā is 2 miles from Khurai and Gadhola is 9 miles. Ālamgīrapura is a name which was imposed on Bhilsā during Aurangzeb's rule.

#### B.—UNIMPORTANT, INCOMPLETE OR ILLEGIBLE INSCRIPTIONS.

##### (87) SAUGOR BUNDELI INSCRIPTION.

(*Deposited in the Nāgpur Museum.*)

This is a unique record written in the dialect of Hindi spoken in Bundelkhand with a set purpose to oust the descendants of Rāja Udotā-singha from the Orchha throne by casting reflections on their legitimacy and by praising Rājā Anrudha-singha (Aniruddha siṁha) belonging to the collateral branch of the same family ruling at Chanderī, where the record was prepared apparently at the instance of the Chanderī Rājā referred to above with a view to secure the Orchhā *gaddī* for himself. The record is dated Chanderī, the 9th Māgha Sudi Samvat 1826, which corresponds to the 15th February 1769 A.D. The slab was found buried in the compound of the Swedish Mission Carpentry School at Saugor, which formed part of the Chanderī Rāj in those days.

(*Nāgarī Prachārī Patrikā* of Benāres, Volume VIII, New Series, pages 395 ff.)

## (88) KARONDA TEMPLE INSCRIPTIONS.

*(In situ.)*

Karondā is a railway station 13 miles from Binā and 60 from Saugor. In an old temple there is a record of 39 lines dated in Samvat 1473 (A.D. 1416) during the reign of Gayāśdīn Khalchī giving the genealogy of a Kasār (Bell-metal worker) family apparently the builder of the temple and the names of a number of Brāhmans before whom the installation ceremony was evidently performed. On a side of this stone there are about nine lines more, which are too much defaced to be made out. Another bit contains about 26 lines which are also illegible.

## (89) KHIMLASA PERSIAN AND ARABIC INSCRIPTIONS.

*(In situ.)*

There are 12 inscriptions in these languages at Khimlasā. In the Pañjpīr Dargāh inside the fort there are five inscriptions three of which on the tombs are in Arabic and are mere quotations from the Qurān. The remaining two in Persian are on the gateway and have been seriously damaged while making holes for putting shutters on the door. They apparently give the names of the builder and the ruling king. Two others on the fort are quotations from the Qurān.

The inscription on the door of a Kotwār's house records the construction of a garden, a *masjid*, and a park by Ahmad Khān Afghān Bahādur Khuraishizai in the year H. 914 (A.D. 1508).

The Idgāh inscription records its construction in the reign of Aurangzeb by Shaik Junaid and that on the *masjid* states that it was built in A.H. 980 (A.D. 1572).

The record in Arabic and Hindi near a temple is illegible. The date appears to be Samvat 1547 or A.D. 1490.

## (90) DHAMONI PERSIAN INSCRIPTION.

*(In situ.)*

Dhāmonī is 29 miles north of Saugor. A Persian inscription in the possession of one Hifāyat Ullah of Dhāmonī

records the construction of a mosque in A.H. 1085 (A.D. 1674) during the reign of Aurangzeb. The composer of the inscription was one Muhammad Sharif, son of Zarif Fāruqī.

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(91) GADHOLA PERSIAN INSCRIPTION.

(*In situ.*)

Gadholā is 9 miles from Khurai. The inscription here records the death of one Khwājā Khizra Shams Khān in A.H. 963, corresponding to Samvat 1613 (A.D. 1556) given in a Hindi verse (*doharā*).

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(92) KANJIA INSCRIPTIONS.

(*In situ.*)

Kañjia is 69 miles from Saugor. Besides the Sati records in Hindi there are six Persian inscriptions here none of which yields much historical information. On the Idgāh the date of its construction is given as 27th Zilhijja A.H. 1049 (A.D. 1640) during the reign of the Emperor Shāh Jahān, when the *parganā* of Karāñjiyā (Kañjia) was held in *jāgir* by Sañdar Khān. Another one refers to the construction of a mosque during the same reign on 9th Zilhijja in A.H. 1051 (A.D. 1642). Yet another records the construction of a *masjid* by a Rājā Sohakarana, the then *jāgīrdār* of Karāñjiyā in A.H. 1114 (A.D. 1702) in the 47th regnal year of Aurangzeb. The fourth inscription records the construction of another mosque during the *jāgīrdāri* of Tātiyā Pandit in the reign of Akbar II, but the date is not decipherable. The fifth is a record on a tomb and quotes some verses from the Qurān. The sixth is illegible.

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(93) BALEH INSCRIPTION.

(*In situ.*)

Baleh is 36 miles from Saugor. It has a record which mentions Pālavana or Yālavana *pattala* and a name of a village which is not clear and refers to some Chandikā (temple). Yālavana may be the old name of Jālavana or Jālaun.

## (94) PITHORIA AND PALI STONE INSCRIPTIONS.

*(In situ.)*

Piṭhoriā is 18 miles from Saugor. A stone inscription here is unintelligible, except the first line which gives the date Samvat 883 in the month of Śrāvāna.

Pāli close to Piṭhoriā and 24 miles from Saugor has a Mahādeva temple. On a stone pedestal there a date in Samvat 1162 (A.D. 1105) is recorded.

(Cousens' *Progress Report* for 1904, page 54.)

## (95) SATI INSCRIPTIONS.

*(In situ.)*

The Saugor district contains a very large number of Sati pillars, the oldest of which is the Eran Stone Pillar belonging to 510-511 A.D. (see No. 83). For about 900 years after there is a blank. Khimlāsā an old town, 41 miles from Saugor, contains perhaps the largest number of these stones; 51 of these are inscribed. Almost all of them are dated, but in about a dozen pillars the figures are illegible. The dates range between Samvat 1510 (A.D. 1453) and Samvat 1880 (A.D. 1823). Some of them mention the names of the Muhammadan Emperors, e.g., Shāhjahān and Nourāngshāh (Aurangzeb) and also the names of the Sarkār (district) to which Khimlāsā belonged, viz., Raisen. The *satis* belonged to various castes such as Kori (weaver), Nai (barber), Silāt (mason), etc. In some of them the caste name is written, in others the caste marks are carved, such as a hammer and anvil for a blacksmith, razor for a barber, and so on.

In some of them names of local governors or *jāgīrdārs* are also mentioned, for instance, Īnāyat Khān, Mayāne Khān, Muhammad Husain Khān, etc. These records have proved very useful in fixing certain historical data.

The other localities possessing these memorial stones are Maihar (now lying in the compound of the District Council Office at Saugor) dated in 1356 A.D. during the rule of Firoz Shāh Tughlaq, whose name is mentioned, Gadholā (with dates ranging between 1635 and 1708 A.D.), Mālthon (with dates ranging between 1732 and 1778 A.D.), Kafijā (with dates ranging between 1646 and 1860 A.D.), Eran, Muhāsā, Piṭhoria, Pātan, Dhāngar,

Mohali, Chāndpur, Ujneṭhī, Sītapāri, Bareṭhī, Rajaulā, Semariā Khurd, Dalpatpur, Bundnā, Saunrai, Chhāpri, Kanṭhī, Jālampur, Sabāwan, Müḍarī Buzrug, Berkhedī, Tinsuā, *et cetera*.

At Khimlāsā there are four tombs of Mahants, three of which belong to Mahants Bihārīdās, Pitamīdās and Amardās, respectively. The record on the 4th is illegible.

(Russell's *Saugor District Gazetteer, Appendix*; and Hiralal's *Sāgara Saroja*, Chapter VIII.)

## DAMOH DISTRICT.

### A.—IMPORTANT INSCRIPTIONS.

(96) **JATASANKARA INSCRIPTION OF VIJAYASIMHA.**  
*(Deposited in the Nāgpur Museum.)*

Jaṭāśāṅkara is a fort 8 miles from Haṭṭā, the headquarters of the tahsil in which it is situated. The record found there is in Rājasthāni and Sanskrit, the one being a free translation of the other. It recites that one Vijayapāla was born in the Viśvāmitra *gotra*. He conquered a great hero named Kāl. His son was Bhuvanapāla, whose son Harsharāja is stated to have defeated the kings of Kālañjara, Dāhala (Dāhala), Gurjara and the Deccan. Harshrāja's son was Vijayasimha, a virtuous man devoted to Bhumbhukadeva. He is said to have fought at Chittor, conquered the Delhi armies, scattered the Deccan forces close to Mahāgaḍha and driven out the Gurjaras.

The absence of any regal titles indicates that the persons named in the record were perhaps commanders of armies who overran a number of countries including Dāhala, the Kalachuris' kingdom, which included Damoh.

In this district, they vanquished a hero named Kāl, who was apparently in charge of the Jaṭāśāṅkara fort. He has left his name in Kālkhedā, a small village 3 miles away from the fort. The conquerors left no trace of their raid except this inscription, the language of which points to their home in Rājputāna.

It is possible that they may have been related to the Guhila Princes of Mevād. In that dynasty there was one Vijayasimha who married Śyāmalādevī, daughter of Udayāditya of Mālava, by whom he had a daughter Alhanadevi, who married Gayākaṇa of Dāhala. Unfortunately the stone is broken, so that if there was any date it is lost.

(Hiralal's *Damoh Dipaka*, 2nd edition, pages 11, and 12; *Nāgarī Prachārīṇī patrikā*, Benares, Volume VI, pages 5 ff.)

(97) **SINGORGADH PILLAR INSCRIPTIONS.**

*(In situ.)*

Singorgadī is a hill fort 28 miles south-east of Damoh. Here on a monolith known as Kīrtistambha was an inscription of eight lines, dated in the Samvat year 1364 or

A.D. 1307, on the Vijaya Daśamī or Daśaharā day. In this inscription the hill was called Gajasingha Durga, named after a Pratihāra king Gaja Singha. General Cunningham thought that Singorgadē was derived from this name. In another pillar found in the fort an inscription of 21 lines was found, but the date given in it was not legible.

Three Sati stones however still exist here dated Samvat 1357, 1353 and 1366, one of which (the first) repeats the name of the fort as Gajasingha Durga. They all mention the ruling prince as Mahārāja Kumāra Śrī Vāghadeva.

(Cunningham's *Archæological Reports*, Volume IX, pages 49 and 50, Russell's *Damoh District Gazetteer*, page 209, and Hiralal's *Damoh Dipaka*, 2nd edition, page 112.)

#### (98) PIPARIA MEMORIAL PILLARS.

(*In situ.*)

Pipariā is a deserted village a mile from Fatahpur, which is 27 miles from Hatṭā. It appears that a battle was fought there and memorials were raised on the spot where the warriors fell. There are five pillars depicting the scene of the fight, two of which are dated. Both record the date as Friday, the 11th of the dark fortnight of Āśvina in Samvat 1198 corresponding to Friday, the 29th August 1141 A.D., on which a Rāshṭrakūṭa king Mahāmāṇḍalika Rāpaka Jayatsīṁha fought with prince Hemasīṁha. Jayatsīṁha is shown as pursuing the enemy. He has killed a prince, who is lying on the ground, while Mahārājaputra Gopāladeva is after prince Rānaśaila. Another prince Dāmodara rides a huge horse named Siṁhamāṇi and is chasing four princes, who are running away. One is down on the ground.

(Hiralal's *Damoh Dipaka*, 2nd edition, pages 11, 93 and 94.)

#### (99) ISVARAMAŪ (HINDORIA) INSCRIPTION.

(*Deposited in the Deputy Commissioner's bungalow at Damoh.*)

Īsvaramāū, now a deserted quarter of Hindoriā, is 11 miles from Damoh. The stone inscription found there refers to the reign of Bhojavarmadeva of Kālaśijara, under whom the prince Vāghadeva was ruling. It is dated in Samvat 1344 Vaiśākha Sudi 3, Thursday,

regularly corresponding to 17th April 1287 A.D. on which date a gift was made.

(100) BAMHNI SATI INSCRIPTION.

(*In situ.*)

Bamhnī is 21 miles from Hāttā. It contains a very important Sati record in which the name of king Hammīravarmā of Kālañjara is mentioned as sovereign lord of the ruling prince Vāghadeva in Samvat 1365 or 1308 A.D. Until this was found the last inscriptive king of Chandella dynasty was Bhojvarmañdeva ruling in 1287 A.D. (see No. 99).

(*Epigraphia Indica*, Volume XVI, page 10, footnote 4. *Proceedings of the 4th Indian Oriental Conference* held at Allahābad, Volume I, and Hirālal's *Damoh Dipaka*, pages 95 and 96.)

(101) SALAIYA SATI INSCRIPTIONS.

(*In situ.*)

Salaiya Khurd is a Government forest village, 17 miles from Damoh. It has two Sati records, one of which dated in Samvat 1362 or 1304 A.D. mentions Vāghadeva as ruling the country, while the second dated in Samvat 1366 (A.D. 1309) gives the name of Alāuddīn as the sovereign lord. Three miles away at Bamhnī (see No. 100) there is another record of 1308 A.D. mentioning Vāghadeva as ruler. Thus we come to the conclusion that the Parihāra rule in Damoh came to an end in 1309 A.D. and Musalmāns took their place.

(*Epigraphia Indica*, Volume XVI, pages 10 and 11 footnote 2.)

(102) CHOPADA PATI INSCRIPTIONS.

(*In situ.*)

Chopadā Patī also known as Chāndī Chopadā is 20 miles from Damoh. There is a temple here in which a big idol has on its pedestal an inscription of nine lines dated in what appears to be Samvat 1313 during the reign of Narsimhadeva. On a wall of this temple there is another record dated in Samvat 1554 (A.D. 1497) mentioning the name of Sultān Gayās-Shāh,

of Maṇḍogadḥ (Māṇḍu) and mentioning Damanakanagara Mukte (Fāgir) which appears to be the old name of Damoh.

(Hiralal's *Damoh Dipaka*, 2nd edition, page 79.)

(103) BATIHAGADH STONE INSCRIPTION OF THE VIKRAMA YEAR 1385.

(*Deposited in the Nāgpur Museum.*)

Batihagadḥ is a village 21 miles north-west of Damoh. The inscription refers itself to Jallala Khojā, a local Muhammadan Governor at Batihādīm (the present Batihagadḥ). It states that Jallala was the representative of Hisāmuddīn, son of Julachī, who was appointed Commander of the Kharapara armies and Governor of Chedi country by Sultān Mahmūd of Yoginipura or Delhi. This Mahmūd would appear to be Nasīruddīn Mahmud of the Slave dynasty, who reigned between 1246 and 1266 A.D. It was in 1251 that he conquered Chanderī and Mālavā and appointed a Governor there.<sup>1</sup> The mention of Kharapara armies gives importance to this record. They are apparently identical with the Kharaparikas of Samudragupta's inscription on the Allahābād pillar. They must have been a powerful tribe to deserve mention by that great Emperor in the 4th Century A.D. The record is dated in the Vikrama year 1385, corresponding to 1328 A.D. This date suggests that the Sultan referred to may be Muhammad II of the Tughlaq dynasty.

(*Epigraphia Indica*, Volume XII, pages 44 ff.)

(104) BATIHAGADH MUTILATED STONE INSCRIPTION.

(*Deposited in the Deputy Commissioner's bungalow at Damoh.*)

This is a big Sanskrit inscription broken on all sides, so that there is not a single line intact. It contains three or four *ślokas* which are exactly the same as in No. 103. It mentions Sultān Mahmud, his Commander Julachī and a local Governor, whose name is not clear. But his agent Jallala's name does occur as in No. 103. The record is dated in Samvat thirteen hundred and odd. The

1. Briggs' *Firishtā*, Volume I, page 232, *Tabākāt-i-Nāsiri* as quoted in Dowden's Elliott, Volume VI, page 351, and Cunningham's, *Archaeological Reports*, Volume II, page 402.

date is given twice, once in line 5 and the second time in line 16. The object of the record seems to be a religious gift, but it is too much broken to show its definite nature.

(105) BATIHAGADH GARDEN INSCRIPTION.

(*Deposited in the Deputy Commissioner's bungalow at Damoh.*)

This stone refers to the planting of a garden like the one at Khalachpur planted by the same person. He was the Commander of the Kharapara armies in the Chedi country. His son's name was Malik Fatahkhān. The record is undated, but it must have been written after Samvat 1385 (A.D. 1328), as it contains at least three verses which were copied from an inscription of that date (No. 103).

(106) BATIHAGADH PERSIAN INSCRIPTION.

(*Deposited in the Deputy Commissioner's bungalow at Damoh.*)

This stone records the foundation of a palace (?) in the reign of Ghīyāsuddīn-ud-dunīyā in the year 725 A.H. (A.D. 1324). This was a Tughlaq king who reigned between 1320 and 1325 A.D.

(Hiralal's *Damoh Dipaka*, 2nd edition, page 13.)

(107) ROND SATI INSCRIPTION.

(*In situ*).

Rond is 19 miles from Damoh. The Sati pillar here is dated in Samvat 1383 (A.D. 1326) and refers to the reign of Mahmūd Shāh Tughlaq, who had ascended the throne at Delhi a year before.

(Hiralal's *Damoh Dipaka*, 2nd edition, page 104.)

(108) DAMOH PERSIAN INSCRIPTION.

(*Deposited in the Deputy Commissioner's bungalow at Damoh.*)

This stone is said to have been fixed to the western gate of the Damoh fort which has now altogether disappeared. It records that the breastwork

opposite the western gate of the fort at Damoh was built by Ghiyās-ud-duniyā in the year 885 on the 24th of Shawwāl, corresponding to 1480 A.D. The record refers to the Khilji Ghiyāsuddīn of Mālwā, who ruled between 1475 and 1500 A.D.

(Cunningham's *Archæological Reports*, Volume XXI, pages 168—9 and Hiralal's *Damoh Dipaka*, 2nd edition, pages 14 *et seq.*)

**(109) BATIHAGADH INSCRIPTION OF MAHMUD SHAH KHILJI.**

(*Deposited in the Deputy Commissioner's bungalow at Damoh.*)

This record is dated in Samvat 1520, *Chaitra Sud 3 Maṅgaladine*, which regularly corresponds to Tuesday, the 22nd March 1463 A.D., and mentions Mahārājādhirāja Sultān Mahmūd Shah Khilchi of Mādogadh (Māndū) and Khilachīpur (present Khiljipur near Rājgadh in Central India). It casually mentions Chanderī also.

**(110) DAMOH HINDI INSCRIPTION OF MAHMUD SHAH KHILJI II.**

(*Deposited in the Deputy Commissioner's bungalow at Damoh.*)

This is a stone inscription found in Damoh. It refers itself to the reign of Sultān Mahmūdshāh, son of Nādir Shāh, and is dated in the Vikrama Samvat 1570 or 1512 A.D. The king was the last of the Khiljis in Mālwā. The record is a proclamation of remission of certain fees levied in the town of Damoh, which is mentioned as Damauvanagara and was apparently issued from Khalachī-pura (present Khiljipur) 180 miles from Damoh.

(*Epigraphia Indica*, Volume XV, pages 291 ff.)

**(111) KUNDALAPUR TEMPLE INSCRIPTION.**

(*In situ.*)

Kundalapur is 20 miles north-east of Damoh. It has a number of Jaina temples, in one of which, dedicated to Vardhamāna, there is an inscription of 24 lines put up

during the reign of Mahārājādhirājā Śrī Chhatrasāla (the well-known Bundelā chief of Pannā). It records that a Jaina Brahmacārī named Nemichandra repaired the temple at Mandaraśīla with the proceeds of his begging in Samvat 1757, *Magha Badi* 15 *Somavāsare* corresponding to Monday, the 31st December 1700 A.D. This shows that the old name of Kundalapur was Mandaraśīla which literally means a hillock with a temple. On another small temple a date is given as Thursday, Pausha Sudi 2 of Samvat 1501, but that date fell on a Friday and not on Thursday.

(Cunningham's *Archæological Reports*, Volume XXI, pages 166 and 167; Hiralal's *Damoh Dipaka*, 2nd edition, page 77.)

#### (112) THARRAKA SATI INSCRIPTIONS.

(*In situ.*)

Tharrakā is a deserted village, 15 miles from Damoh near the village Nayāgaon. It contains five Sati pillars referring to the Gond regime. One is dated in Samvat 1570 (A.D. 1513) during the reign of Rājā Āmhanādāsadeva surnamed Sangram Sāhi, the greatest king of the Gond dynasty. It mentions Tharraka as included in Śrigadha Gauri vishaya durge, which furnishes a clue to the real derivation of the Siṅgoragadha fort from Śrigauri-gadha, fancifully derived by Cunningham from Gajasirīha Durga, a name which appears to have been imposed by a Parihāra Rājā Gajasirīha, but the old name asserted itself when the Parihāra rule vanished. The second Sati stone is dated in Samvat 1571, in which the name of the ruling king is given as Amānadāsa. Two others are dated in Samvat 177 and 1736, in the reign of the Gond king Chhatra Sāhi. The fifth is illegible.

(Hiralal's *Damoh Dipaka*, 2nd edition, page 81.)

#### B.—UNIMPORTANT, INCOMPLETE OR ILLEGIBLE INSCRIPTIONS.

##### (113) OTHER SATI INSCRIPTIONS.

Damoh district also contains a very large number of Sati pillars, most of which are dated and mention the ruling kings, which are very useful in elucidating the history of the district. The more important ones have been noticed separately under Section A. Others exist in Bangaon, Baṭihāgadha, Bhiloni, Banwār, Bāndakpur, Chilghat, Deogaon, Haṭṭā, Hindoria, Jāmaṭā, Jhadoli, Kanodā, Kāṇṭī,

Kaithorā, Khamargaur, Lukāyan, Lakhronī, Muhās, Maḍhiā-doh, Phuṭerā, Paṭnā, Panārī Mahant, Narsinghgad̄h, Narāin-purā, Pipariā Ghanśyāma, Purānākherā, Raneh, Sunwāhō, Satsūmā, Sakaur, Sailwārā and Sītānagar. These belong to various periods and mention names of various kings and emperors notably almost all the Khilji kings of Mālwā and Delhi emperors of more than one dynasty.

(114) BRAHMA YAJNA MEMORIAL.

*(Deposited in the Deputy Commissioner's bungalow at Damoh.)*

This record on a stone containing 13 lines speaks of a Brahma Yajñā (religious sacrifice) which must have been performed on a grand scale. The record is dated on Friday, the third of the bright fortnight of Vaiśākha in Samvat 1344, corresponding to Friday, the 29th March 1286 A.D. This Vaiśākha was intercalary. The names of the performers of the sacrifice are illegible.

(115) KANODA BARI WARRIOR MEMORIALS.

*(In situ.)*

At Kanodā Bari 1.4 miles from Haṭṭā there are three stones with fighting pictures dated in Samvats 1342, 1350 and 1360 (A.D. 1285 to 1303) with names of warriors inscribed on them.

(116) JATASANKARA HINDI INSCRIPTION.

*(In situ.)*

At Jaṭāśāṅkara a Hindi verse in *Savaiyā chhanda* praises Śiva while a *Dohā* invokes blessings on Bakhateśa, apparently the same as Bakhatabalī, Raja of Shāhgad̄h in the Saugor district, who was exiled for having taken part in the mutiny of 1857 A.D.

(117) ISVARMAU (HINDORIA) MAGARDHVĀJA.

*(In situ.)*

Under the statue of Chāṇḍī, the name of that ubiquitous Jogi Magardhvaja, with the unvarying number 700 against his name, is inscribed, indicating that Īśavarman was a place of some importance to have had a visit from that holy personage in the 12th Century A.D.

'Hiralal's *Damoh Dipakā*, 2nd edition, page 119.)

## (118) SUN RIVER SLAB.

*(In situ.)*

On the bank of the Sūn river near Rond there is a stone dated in 1302 A.D. with the figure of a horseman named Baiju, who is described as Vāghadeva's Dāgl, a term which seems to have been used for some military officer. It is possible that in course of time it gave its name to an occupational caste, now known as Dāngī, with a military swagger about them found in this part of the country, as did Pāik (soldier) and Jeshi (astrologer, etc., to other castes following those professions.

## (119) SAKAUR PILGRIM RECORD.

*(In situ.)*

Sakaur is a village 9 miles from Hattā. It has a flat roofed Gupta temple, on the roof stone of which there is a pilgrim record of a much later date Samvat 1361 (A.D. 1304). In this village many Gupta gold coins were found.

(Hiralal's *Damoh Dipaka*, 2nd edition, pages 107 and 108.)

## (120) KANODA BARI TEMPLE INCSCRIPTION.

*(In situ.)*

In a mediæval Śiva temple at Kanodā Bari the name of a Sadhu is inscribed on the pedestal of an idol.

## (121) MUHAS INSCRIPTION.

*(In situ.)*

On a stone at Muhās 26 miles from Hattā there is a single name inscribed in *Kutila* characters.

## (122) WELL INSCRIPTIONS.

*(In situ.)*

Near Siṅgorgadā there is a village named Sangrāmpur 33 miles from Damoh. It has a step well (*Bihar* or *Baoli*) in which an inscription states that it was built in Samvat 1735 (A.D. 1678) during the reign of the Bundelā

king Chhatrasāla. The Pathariā Baoli built in Samvat 1718 (A.D. 1661) mentions the expenses incurred as 20 seers (40 lbs.) of silver coins in weight, while that at Lakhronī mentions the exact number of coins with a witness to testify to it. The Garwāho well invokes Śrīkrishṇa to prevent absorption or drying up of its waters and to keep it full. These records though not of much historical value are interesting from other points of view.

## MANDLA DISTRICT.

### A.—IMPORTANT INSCRIPTIONS.

#### (123) RAMNAGAR PALACE INSCRIPTION.

*(In situ.)*

Rāmnagar is 10 miles from Mandlā on the bank of the Narmadā river. The inscription is affixed to the Moti Mahal, a palace built by the Gond king Hirdeśah, but it originally belonged to a temple of Vishṇu, about 100 feet from the Moti Mahal. It gives the genealogy of the Gond kings for as many as 52 generations up to Hṛidayeśvara or Hirdeśah. The record opens in a very simple manner. In the Province of Garhā there was a prince named Yādava Rāya. His son was Mādhava Siṁha, whose son was Jagannātha, from whom was descended Raghunātha, whose son was Rudradeva; his son was Vihārisiṁha, whose son was Narasiṁhadeva, whose son was Sūryabhānu, whose son was Vāsudeva; from him was born Gopala Sāhi, from whom was descended Bhūpala Sāhi, whose son was Gopinātha, whose son was prince Rāmachandra, whose son was Suratāna Siṁha, whose son was Hariharadeva, whose son was Kṛishnadeva from whom sprang Jagat Siṁha, whose son was Mahā Siṁha, whose son was Durjana Malla, whose son was Yaśakarṇa, whose son was Pratāpāditva, whose son was Yaśaśchandra. His son was Manohara Siṁha, whose son was Govinda Siṁha, from whom was born Rāmachandra, whose son was Karṇa, whose son was Ratna Sena, whose son was Kamalanayana, whose son was the prince Narahari Deva. Vira-Siṁha was his offspring, to whom was born a good son named Tribhuvana Rāya, whose son was Pṛithivī Rāja, whose son was Bhāratī Chandra, whose son was Madana Siṁha, whose son was Ugra Sena; his son was Rāma Sāhi, from whom was descended Tārāchandra, whose son was Udaya Siṁha, whose son was Bhānumitra, whose son was Bhavāṇī Dāsa, whose son was Śiva Siṁha, whose son was named Harinārāyaṇa, whose son was Sabala Siṁha, whose son was Rāja Siṁha, whose son was Dādirāya, whose son was Goraksha Dāsa, whose son was Arjuna Siṁha to whom was born Sangrāma Sāhi, "by whom, when he had reduced the orb of the earth, fifty two fortresses were constructed, indestructible from their excellent fortifications." The son of this monarch was Dalpati. His consort Durgāvatī was "as prosperity itself to the fortunes of the petitioners, beautiful as the image of virtue, the

acme (boundary) of the good fortune of this earth." Upon the decease of her husband, she installed her son Vira Nārāyaṇa, three years old, in the seat of royalty. "Always intent on the protection of her subjects she herself mounted on an elephant, in every field of battle, conquering her powerful adversaries. In the course of time, the mighty Asīkhān was despatched by Akbar for levying a tribute. At the close of an engagement by this great warrior, Dur-gāvatī, though she had vanquished his entire army, being vexed with countless hostile arrows, clove her own head in an instant, with the scimitar in her hand, as she sat on her elephant, whereupon she penetrated the solar sphere as did her son." Then was inaugurated the younger brother of king Dalpati, Chandra Sāhi. Of this monarch a son was born, king Madhukara Sāhi. His son was the fortunate Premanārāyaṇa. "The fortunate Hridayeśvara, resembling another new year, was the son of this illustrious prince; he was the giver of happiness to the just, and the glory of his ancestors; he particularly cherished the unprotected. By him were presented, and confirmed (by grants) on copper-plates, to the Brāhmaṇas, several villages encompassed by delightful groves, proud with splendid mansions, well inhabited, abounding with fine lakes, stocked with lotuses; pleasing from the continued noise in the temples (from the chanting of the Vedas, etc., etc.,), and everywhere possessing extensive (lands) fruitful with every kind of grain. He cherished the whole of his own extended dominion, pleasant from the attachment to the worship of the immortals, and in which hypocrisy was never known. The universe and every monarch was obedient to the wishes of Hṛidayeśa, by whom were inscribed on a wall of gold the fifty letters resembling mighty elephants." The consort of this monarch was named Sundari; she cherished virtue by innumerable acts of holy munificence, such as causing to be made large wells, gardens and reservoirs, and by numerous presents. She caused this holy temple to be erected, and placed in it (images of) Vishnu, Śiva, Ganeśa, Durga, and the Sun. She caused the deities Kṛishṇa, Vishṇu, and others to be continually worshipped in this temple, by Brāhmaṇas especially appointed, by offerings, banquets, and riches innumerable. This account of the race of this prince was framed by the learned Jaya Govinda, by the order of Sukīrti, a preceptor of the Mīmāṁsā, and Vyākaraṇa. This temple was built by the skilful artists Simhasāhi, Dayārām, and

**Bhāgīratha.** The inscription was engraved in the (Vikrama) Samvat 1724 (A. D. 1667), on Friday, the 11th day of the bright half of the month Jyeshṭha. According to this genealogy, Hirdeśāh was 53rd in descent from Yādava Rāya, which would place him in about 382 A. D., which is absurd in view of the fact that the Kalachuris continued to hold the Garhā Mandalā country till the 12th or 13th Century A. D., and it was after their fall that the Gonds became ascendant. It would thus appear that at least half the names given in the inscription are fictitious. The names from Saṅgrāma Sāhi downwards are all historical names, but there is nothing to confirm the correctness of his ascendants' names. A Jādurai (Yādava Rāya) here and a Dādirāya there may have been his true ancestors, but so many fictitious names have been introduced that it is difficult to determine the true historical personages. The inscription records that it was Saṅgrāma Sāhi who won over 52 forts and extended his dominions far and wide. His son Dalpati Sāhi married the Chandellā lady Durgāvati, who of all the sovereigns of this dynasty lives most in the pages of history and the grateful recollections of the people. She is perhaps the only ruler who deserves the eulogy bestowed on her in the inscription; in other cases it is pure hyperbole. The inscription records that Akbar sent his general Āsifkhān to levy tribute from her. The result was that a battle was fought where after bravely fighting the enemy she found that she was unable to hold her own against the artillery of Āsifkhān and committed suicide by thrusting a dagger in her breast. From the inscription it appears that her son Virā Nāyapa was first killed, after which she died; but in *Firishtā*<sup>1</sup> it is stated that the young prince escaped to Chaurāgadh, where he was pursued by Āsifkhān and was trampled to death in the confusion that followed the storming of the fort there. It is, however, very probable that the inscriptive account is more correct than the hearsay story of *Firishtā*. The death of her son in the battle-field may have exasperated the queen and may have been one of the causes for hastening her own end.

(*Journal, American Oriental Society*, Volume VII, pages 1 ff.; Cunningham's *Archæological Reports*, Volume XVII, pages 46 ff.; Volume VII, page 107; *Asiatic Researches*, Volume XV, pages 436 ff.; Hiralal's *Mandala Mayūkha*, pages 18 ff.)

<sup>1</sup> Briggs' *Firishtā*, Volume II, page 217.

B.—UNIMPORTANT, INCOMPLETE AND ILLEGIBLE INSCRIPTIONS.

(124) MANDLA FRAGMENTARY INSCRIPTION.

*(Deposited in the Nāgpur Museum.)*

The memorable floods of the Narmadā which washed away the town of Mandlā in November 1926 exposed a silted up old *ghāṭ* and this inscription, which shows that it was put up on a gateway. The builder was Kalyāṇa Kālīgar. Other details are lost.

(125) MANDLA SATI STONE.

*(Deposited in the Nāgpur Museum.)*

A Sati stone dated in Samvat 1812 or A. D. 1775 mentions Mahārāja Nizām Sāh, a Gond king who ruled between 1749 and 1776 A. D.

## SEONI DISTRICT.

### A.—IMPORTANT INSCRIPTIONS.

(126) SEWANI (SEONI) PLATES OF THE MAHARAJA PRAVARASENA II.

*(Lost.)*

This inscription gives the same information as the Chamnak Grant (No. 242), except that the village granted by Pravarasena II was this time Brahmapuraka in the Bennakarpara *bhāga* (division), on the bank of the river Karaṇjaviraka or Karaṇjachiraka, on the north of the village Vaṭapuraka, on the west of Kiphikhetaka, on the south of Pavarajjavāṭaka, and on the east of Kollapuraka. The last is identified by Dr. Fleet with Kolāpur, 21 miles south of Ellichpur. The other places are not traceable. The charter is dated in the 18th year of the donor's reign on the 12th lunar day of the bright fortnight of Phālguna.

(Fleet's *Gupta Inscriptions*, pages 243 ff.; *Journal, Bengal Asiatic Society*, Volume V, pages 726 ff.)

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### B.—UNIMPORTANT, INCOMPLETE OR ILLEGIBLE INSCRIPTIONS.

(127) LAKHANADON TEMPLE-DOOR INSCRIPTION.

*(Deposited in the Nāgpur Museum.)*

This inscription belongs to a Jaina temple and records the name of the builder who was a disciple of Trivikramasena, a disciple of Amṛitasena. The builder's own name is indistinct. The characters of the record belong to the 10th Century A.D.

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(128) ASHTA TEMPLE INSCRIPTION.

A Hemāḍpanti temple has a defaced inscription.

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## HOSHANGABAD DISTRICT.

### A.—IMPORTANT INSCRIPTIONS.

#### (129) UNDIKAVATIKA GRANT OF ABHIMANYU.

*(With Major F. H. Jackson, Baroda.)*

The inscription is undated, but on palaeographical grounds it is assignable to the 7th Century A.D., and is therefore of historical importance, because it contains the earliest mention of Rāshtrakūṭa kings. The princes here alluded to seem to have belonged to a branch distinct from that of the Mālkhed family whose crest was the Garuḍa, while the seal of this grant bears a lion. The genealogy begins with a king named Mānāṅka, the ornament of the Rāshtrakūṭas. His son was Devarāja, and his son again was Bhavishya whose son was Abhimanyu. While the latter resided at Mānapuram he granted a small village Undikavātikā to the (temple of) Dakshina-Śiva belonging to Peṭha Pañgāraka in the presence of Jayasiṅha, the commander of the fort of Harivatsakoṭṭa. The provenance of this inscription is not known, but it is held to belong to this province, because the places mentioned in the record are identified by Dr. Fleet with those belonging to the Hoshangābād district. According to him Dakshina-Śiva is the Mahādeva of Pachmarī and Peṭha Pañgāraka is Pagārā which is near it. Harivatsakoṭṭa is identified with Dhūpagad̄h, the highest peak of Pachmarī, and Undikavātikā with Oontiyā, a village 30 miles from Pachmarī and 9 miles from Sohāgpur. It is further suggested that Mānapuram may be the present Mānpur, near Bāndhogad̄h, in Rewah, and that it must have been the capital of this branch of Rāshtrakūṭas. But there is absolutely nothing else to support the theory that the Rāshtrakūṭas ever ruled in Baghelkhand. Mānpur may possibly have been a small village where Abhimanyu encamped when he made the grant, and it may now be non-existent.

*(Epigraphia Indica, Volume VIII, pages 163 ff.; Indian Antiquary, Volume XXX, pages 509 ff.; and Journal, Bombay Branch Royal Asiatic Society, Volume XVI, pages 88 ff.)*

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B.—UNIMPORTANT, INCOMPLETE OR  
ILLEGIBLE INSCRIPTIONS.

(130) TIMARNI IDOL INSCRIPTIONS.

(*In situ.*)

Timarnī is a station on the Great Indian Peninsula Railway, 51 miles from Hoshangābād. There are 3 broken idols giving the names of persons who had them made. One is that of Lakshmi Nārāyana, and is dated in Samvat 1203 (A. D. 1146). The second is a Jaina idol, dated in Samvat 1265 or A. D. 1208. The third is a Sivite idol mentioning Lajilāl, son of Sodhadeva. It is undated, but Sodhadeva may probably be the same mentioned in the inscriptions on the Padmakundā at Khaṇḍwā.

(131) CHARWA INSCRIPTIONS.

(*In situ.*)

Chārwā is 44 miles from Hoshangābād. In an old temple (Gupteśvara) at Haripurā there is a record on a stone which reads as Champāvatīnagarī. The local people are inclined to identify it with Chārwā, but the record is not very old. It appears to be a pilgrim record, and Champāvatī may be the place whence the pilgrim came.

In the Mahalpurā there is a step-well with an inscription dated in Samvat 1727 or A. D. 1670. It states that the well was built when the Emperor Aurangzeb was ruling and the local chief was Pratāpa Śāh.

(132) PACHMARHI CAVE INSCRIPTIONS.

Pachmarhī is the Sanatorium of the Central Provinces Government and is 32 miles from the Piparia Railway Station on the G. I. P. Railway. It derives its name from 5 cave temples in one of which there is a record on the inner face of the right hand jamb. It is illegible and so are several other small inscriptions on pillars.

(133) GUNORA INSRIPTION.

Gunorā is a village 8 miles from Hoshangābād. It has a modern record of a gift of mango-grove and construction of a well during the reign of Sūbā Wāslī Śāhib in the reign of Angrez Bahādur. It is dated in the Samvat

year 1895, corresponding to A. D. 1838. Wāshī Sāhib is Major Ouseley, who was Assistant Agent to the Governor General at Hoshangābād and had made his third<sup>1</sup> settlement of the district in 1836 A. D. The only interesting point about this inscription is the quaint way in which it is composed.

(134) RASULIYA CHINESE INSCRIPTION.

Rasūliyā is a mile from Hoshangābād and is a Mission station, where they have a workshop. Close to the latter there is an inscription in Chinese with a dome-like canopy over it. This was the place where a Chinaman named James working in the Rasūliyā workshop as a shoemaker used to worship. He put up two other inscriptions one in English and another in Hindi, acknowledging the generosity of Jagannāth Patel, Mālguzār of Rasūliyā, for having given him that piece of land for worship, enjoining at the same time that it should not be destroyed. Apparently the Chinese inscription records the same and gives the name of the worshipper. It is a modern record, but it is likely to acquire curious importance in due course.

(135) SATI INSCRIPTIONS.

Sohāgpur and Umardhā possess illegible Sati records which are of no importance.

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<sup>1</sup> *Hoshangābād District Gazetteer*, page 233.

## NARSINGHPUR DISTRICT.

### (136) NARSINGHPUR INSCRIPTIONS.

The district does not contain any important metal or lithic records. In the Town hall at Narsinghpur a number of sculptures are collected. On one of these the name of that ubiquitous Jogi Magaradhaja, with the unvarying accompaniment of the figure 700, is carved. Apparently this stone must have belonged to Barahaṭā,<sup>1</sup> 14 miles from Narsinghpur, which contains perhaps the oldest remains of architecture in the district, a notice of which for the first time seems to have appeared in March 1867 in the *Journal of the Antiquarian Society of the Central Provinces*. Another pillar with inscriptions on its three sides is too much defaced to be read.

There are a few lithic records at Bārhā, Barmhān, Bilahrā Chaukī and Sainkherā, which are more or less illegible. The date on the Bilahrā inscription is made out as Samvat 1374 (A. D. 1317), while that in the Durgāvati temple of Barmhān is 1867 (A. D. 1810).

<sup>1</sup>For the latest account of this see *Narssimha-Nayana*, a Gazetteer of Narsinghpur district in Hindi by Dr. Chandra Bhānu Rai, M.B., B.S., on pages 60 and 61.

## NIMAR DISTRICT.

### A.- IMPORTANT INSCRIPTIONS.

#### (137) MANDHATA COPPER PLATES OF JAYASIMHA-DEVA OF DHARA.

*(In possession of the Rao of Māndhātā.)*

Māndhātā is an island in the Narmadā river, 32 miles from Khandwā.

The inscription refers itself to Jayasimhadeva, who meditated on the feet of Bhojadeva, who again had meditated on the feet of Sindhuṛājadeva, who had meditated on the feet of Vākptirājadeva. He, residing at Dhārā, granted a village named Bhīma, forming part of the Makṭulā grant of forty-two in the Pūrnapatthaka *māṇḍala* to the Brāhmans of the Paṭṭāśālā at the holy Amareśvara on the 13th of the dark half of Āshādha of the (Vikrama) year 1112, corresponding to A. D. 1055. The importance of this inscription lies in this, that with the date A. D. 1055-56, it gives the name of the (Paramāra) king who was then ruling, and since this Jayasimhadeva was the successor of Bhojadeva, it furnishes a sure and fairly definite limit beyond which the reign of Bhojadeva cannot have extended. According to both the stone and copper-plate inscriptions hitherto published, Bhojadeva was succeeded by his relative Udayāditya, and it is perhaps correct to say that it was this king who put an end to the troublous state of affairs connected with Bhojadeva's death. But the omission of Jayasimhadeva's name elsewhere can be no reason for doubting the correctness and authenticity of the information conveyed by these copper-plates. In a similar manner the name of Udayāditya's immediate successor Lakshmadeva is omitted from all inscriptions except the Nāgpur *praśasti*, and that very *praśasti* intimates that sometime elapsed between the reigns of Bhojadeva and Udayāditya. It, however, seems that Jayasimhadeva's reign was not a long one.

The geographical places mentioned in the record remain unidentified, but Amareśvara is a temple on the left bank of the Narmadā, at Māndhātā.

*(Epigraphia Indica, Volume III, pages 46 ff.)*

## (138) MANDHATA PLATES OF DEVAPALA.

(*Deposited in the Nāgpur Museum.*)

The inscription refers itself to the Paramāra king Devapāla of Mālava, and records the grant of a village Satājuna in the Mahuāda *pratijāgaranaka* to a number of Brāhmans after the king had bathed in the Revā (Narmadā), while staying at Māhishmatī, on the occasion of an eclipse of the moon on the full-moon *tīrthī* in the month of Bhādrapada in the (Vikrama) year 1282 corresponding to Tuesday the 19th August A.D. 1225, although the record states the day to be a Thursday, which Dr. Kielhorn thought was an error. The genealogy of the king begins with Bhoja-deva, after whom came Udayāditya. From him sprang Naravarman, whose son was Yaśavarman, from whom was born Ajayavarman. The latter's son was Vindhavarman, and his son Subhaṭavarman. The latter's son was Arjuna. Vindhavarman and Subhaṭavarman were at war with Jayasimha, and the first of them recovered Dhārā, which must have been taken possession of by the enemy. Arjuna in his youth put to flight the (Gurjara) king Jayasimha. Arjuna's successor was Devapāla, son of Hariśchandra, who is known from other records to have been a descendant of Udayavarmanadeva of Dhārā. It would thus appear that in Devapāla the two branches of the Paramāra family, which till then had separately held sway over Mālava, became re-united, or that one of them ceased to exist.

With regard to the localities mentioned, Māhishmatī is apparently Māndhātā, where the plates were found. The village Satājuna exists still under the same name about 13 miles south-west of Māndhātā, and Mahuāda is probably Mohod, about 25 miles south of Satājuna. There were a number of donees who had come from different places, several of which can be identified—for instance, Mahāvanasthāna is apparently Mahāban, a town in the Muttra district; Tripuristhāna is Tewar, near Jubbulpore; Akolāsthāna is Akolā in Berār; Mathurāsthāna is Muttra in the United Provinces; Dindvāṇakasthāna is apparently Didwārā in Jodhpur; and Madhyadeśa, the country between the Hīmālaya, the Vindhya, Vinaśana in the west and Prayāga in the east. Regarding the remaining places no definite suggestions can be offered. Mutavathusthāna, the same as Muktāvasthusthāna of other inscriptions,

<sup>1</sup>See Fleet's article in the *Journal, Royal Asiatic Society*, 1910, page 445.

Aśramasthāna and Sarasvatisthāna are not traceable. The Takārīsthāna occurs in many other inscriptions, but there are so many Takāris that it is not possible to identify the place with a particular one. Hastināpura may be Hathināvara on the northern bank of the Narmada.

This inscription has a statement that it was composed with the approbation of the minister of peace and war, the learned Bilhaṇa, who was a great poet.

(*Epigraphia Indica*, Volume IX, pages 103 ff.)

(139) MANDHATA PLATES OF JAYAVARMAN II.

(*Deposited in the Nāgpur Museum.*)

The inscription records the grant of the village Vaḍauda, in the Mahuāda *pathak*, by Pratihāra Gaṅgadeva, to three Brāhmans, on Sunday, the third *tithi* of the bright half of Āgrahāyaṇa of the year 1317, while the *nakṣatras* was Pūrvāśāḍhā and the *yoga* Śūla, at Amareśvara Kshetra, on the southern bank of the Revā (Narmada), after bathing at the confluence of the Revā and Kapilā and worshipping the holy Amareśvaradeva (Śiva).

This charter was, however, issued by the Paramāra king Jayavarman II, ratifying the grant on Thursday, the 11th of the bright half of Jyeshṭha, while he was staying at Maṇḍapadurga.

The genealogy of the king is exactly as it is given in the Māndhātā plates of Devapāla (No. 138), with the further information that on his death, his son Jaitugideva occupied the throne, and when he died, his younger brother Jayavarman succeeded him. The date on which the grant was made regularly corresponds to Sunday, the 7th November A. D. 1260, and the date of ratification to Thursday, the 12th May A. D. 1261. The Samvat given will have to be taken as Kārtikādi Vikrama year.

Of the localities mentioned, Maṇḍapadurga, from where the king's order was issued, is Māṇdogadh (Māṇdu), a deserted town in the Dhār State; Mahuāda is Mohod, about 38 miles from Māndhātā, and Vaḍauda, the village Burud, 22 miles from Māndhātā; Amaresvara Kshetra is the place where a temple of Śiva with the same name still exists on the left bank of the Narmada at Māndhātā, and the confluence of the Revā and Kapilā is now called

the Kapilā Saṅgama, where a small stream joins the Narmadā quite close to the Amareśvara temple. Of the places whence the donees originally came, Takārīshāna and Navagarīvā are very difficult to identify, as there are numerous Takāris, and Nawegāon, Naugāon, or Naugawā. Ghāṭāusharisthāna is also not traceable.

(*Epigraphia Indica*, Volume IX, pages 117 ff.)

(140) HARSAUDA STONE INSCRIPTION OF DEVAPALA-DEVA OF DHARA.

(*Deposited in the Cabinet of the American Oriental Society, New Haven, United States, America.*)

Harsauda (Harsud) is a station on the Great Indian Peninsula Railway, 33 miles from Khanḍwā. The inscription was dug up from the ruins of a temple, and records that on the north-eastern side of Harshapura a merchant built a Śiva temple, together with a tank, and placed some idols of various gods near it. Keśava, who did all this, was a descendant of one Dosi, a resident of Undapura. It is dated on Saturday, the 5th of the bright half of Mārgaśīrsha of the (Vikrama) year 1275, while king Devapäladeva was ruling at Dhārā. The English equivalent of the date is Saturday, the 24th November A. D. 128.

Of the places mentioned in this inscription, Dhārā is well-known, and Harshapura is no doubt Harsaud (Harsud), where the inscription was found. Undapura remains unidentified as yet.

(*Indian Antiquary*, Volume XX, pages 310 and 311; *Journal, Bengal Asiatic Society*, Volume XXVIII, pages 1 to 8; *Archæological Survey of Western India*, No 10, pages 111 and 112; *Journal, American Oriental Society*, Volume VI, pages 536 and 537.)

(141) THE ASIRGADH SEAL OF SARVAVARMAN.

(Whereabouts not known.)

Asīrgadh is a hill-fort about 14 miles from Burhānpur and 7 miles from Chāndnī Station on the Great Indian Peninsula Railway. The seal or its impression was found in a box containing property of the Mahārāja Sindhiā to whom Asīrgadh once belonged. It is one of the Maukhari king Sarvavarman, son of Isānavarman, son of Isvaravarman, whose father was Ādityavarman, the son of Mahārāja

Harivarman. No other records of the Maukhari have been found in the Central Provinces<sup>1</sup>. Their territory lay some hundreds of miles to the north-east near Gayā in Magadha.

(Flert's *Gupta Inscriptions*, page 219; *Journal, Bengal Asiatic Society*, Volume V, pages 482 ff.; *Journal, Royal Asiatic Society*, F. S., Volume III, pages 377 ff.)

#### (142) ASIRGADH FORT MUGHAL INSCRIPTIONS.

(*In situ.*)

Akbar's inscription is on the western gate of the fort. It records the taking of Asīrgadh by Akbar in the Hāhi year 45, corresponding to the Hijrī year 1009 (1600 A.D.). The writer's name was Muhammad Mās'ūm.

Dānyāl's inscription is near his father Akbar's. It records the appointment of prince Dānyāl as Governor of the newly conquered provinces of Dakhin and Dāndesh (*i.e.*, Khāndesh), after their conquest by Akbar. The appointment was made on the 12th Ardibehisht of the Hāhi year 46, corresponding to the 26th Shāwāl of the Hijrī year 1009 (30th April 1600 A.D.). Akbar then left Asīrgadh for Lahore.

Shāh Jahān's inscription on a slab near the Phūṭa Darwāzā records that certain new buildings were added to the fort in 1037 Hijrī (1627-28 A.D.) in his reign by the Kilādār of Asīrgadh.

Another inscription of Shāh Jahān used to be near the large tank in the fort. It was subsequently deposited in the Cantonment Magistrate's office there, and is now lost. According to General Cunningham, it was dated in A. H. 1061 (A.D. 1650-51) and Jālūs 25. It was said to have been taken from the Masjid on the top of the fort which was built in Shāh Jahān's reign.

Aurangzeb's inscription near Kamargadh gate records the appointment by Aurangzeb of a certain Ahmad to the post of Kilādār of Asīrgadh in the Hijrī year 1069 (1658 A.D.).

<sup>1</sup>The possibility of their connection with this province is shown in *Nimāda-Nisākara* (a Gazetteer of the Nimar district in Hindi) by Thākūr Kirtibhānu Rai on pages 5, 6 and 27.

(143) ASIRGADH JAMI MASJID INSCRIPTIONS OF ADIL SHAH FARUQI.

(*In situ.*)

The Jāmī Masjid here, as in Burhānpur, has two inscriptions of Adil Shāh II, one in Arabic and the other in Sanskrit. The late Dr. Bloch was of opinion that the object of the Shāh in using both languages was to overlook the differences that existed between Hindu temples and Musalmān mosques. Both the Jāmī Masjids (at Burhānpur and Asīrgadh) were not intended for the Muhammadans exclusively. Hindus and Muhammadans alike were to gather in them, to worship god in the spirit of Akbar's new religion, the Dīn-i-Ilāhī. Dr. Bloch felt convinced of his theory from the opening lines of the Sanskrit inscription which invoke the creator and echo the sense of the Kalmah in words which are equally applicable to the Hindu religion. There is little doubt that the Fāruqī kings had imbibed a good deal of Hindu sentiment. At least they perfectly believed in Hindu astrology and took care to select the most auspicious moments for laying the foundations of these mosques. It is in Burhānpur that Pirzādās are still found as *gurus* of Hindu. They (Pirzādās) believe in the Nishkatañki incarnation. There are a number of castes in Burhānpur, which profess Islām, but strictly follow the Hindu caste system. There is thus enough to support Dr. Bloch's theory, and it is very possible that at least those Hindus who had Musalmān preceptors were, during the reign of the Fāruqīs, admitted to the Jāmī Masjid for prayers. The Asīrgadh mosque, like that of Burhānpur, was built by Adil Shāh II, the son of Mubārak Shāh, the son of Adil Shāh (I). Its date in the Sanskrit inscription is Saturday, the sixth *tithi* of the bright half of Śrāvana in Samvat 1641, corresponding to Śaka 1506. According to the Arabic inscription, the mosque was begun on Saturday, the 4th Shabān of the Hijrī year 992 corresponding to Saturday, the 31st July 1584 A. D.

(144) ASIRGADH JAMI MASJID INSCRIPTION OF AKBAR.

(*In situ.*)

In the front wall of the Jāmī Masjid is an inscription of Akbar. It records the conquest of Asīrgadh on the 6th Bahman of the Ilāhī year 45, which corresponded to the 22nd Rajab, and the subsequent visit of Akbar to the Fort on the 8th Shabān, that is, 17th January and 12th February 1601 A. D. The inscription was composed and

written by Muhammad Mā'sūm Bakrī, the son of Sayyad Safa-i-at-Tirmidhi. Sayyad Sher Kalandar, the son of Bābā Hasan Abdal Sabzwārī, whose name occurs in Akbar's inscription in the Jāmī Masjid at Burhānpur, is also mentioned here.

(145) ASIRGADH FORT INSCRIPTION OF THE RAJA OF MANDHATA.

(*In situ.*)

This inscription on a gate of Asīrgadh fort records its construction in 1064 Hijri (1654 A. D.) by Manohara Dāsa Kumāra, son of the Rājā of Māndhātā. Shāh Jahān on starting for the east in 1304 A. H. had left the fort in the custody of Rājā Gopaladeva, who held the military rank of "Commander of Five Thousand Horse and Foot". The latter was succeeded in 1037 Hijri (A. D. 1627) by his eldest son Kumāra Balarāma who in his turn was succeeded in 1060 A. H. (A. D. 1550) by Manohara Dāsa Kumāra, the builder of the fort gateway.<sup>1</sup>

(Dr. Bloch's *Conservation Notes*, dated the 1st May 1908; General Cunningham's *Archaeological Reports*, Volume IX, pages 110 and 111; *Journal of the Antiquarian Society, Central Provinces*, March 1867, pages 58 and 59.)

(146) ASIRGADH GUN INSCRIPTIONS.

(Now mounted in the garden of the Government House at Nāgpur.)

A large bronze gun made at Burhānpur and kept in the Asīrgadh fort was brought to Nāgpur in the year 1904 and has been placed in the garden of the Government House. It bears inscriptions in Persian. Their translation is given below:—

"When the sparks of sorrow issue from me, life deserts the body as grief falls on the world when flames issue from the fiery zone."

(Aurangzeb's seal with his full title.)

"Abul Muzaffar Mohi-ud-dīn Muhammad Aurangzeb Bādshāh Ghāzī."

"Made at Burhānpur in the year 1074 A. H. (A.D. 1663)."

<sup>1</sup>See *Journal of the Bombay Branch of the Royal Asiatic Society*, Volume XXIV (1917), pages 137 et seq. and 533 et seq.

"The gun Haibat-i-mulk" (terror of the country).

"In the rule of Muhammad Husain Arab."

"A ball of 35 seers and 12 seers of powder Shāh Jahāñ weight."

Another iron gun mounted in the garden of the Government House was also brought from Asīrgadh. It bears the name Kaḍuā Padmā, recorded in Devanāgarī characters. It has a date (A. D. 1654) when it was repaired. One of the guns lying in the Khaṇḍwā public gardens also bears the name of Kaḍuā Padmā in Devanāgarī characters. The same name on two guns indicates rather their maker's name than the gun's.

(*Nāgpur District Gazetteer*, pages 57 and 58; *Journal of the Antiquarian Society of the Central Provinces*, March 1867, page 59.)

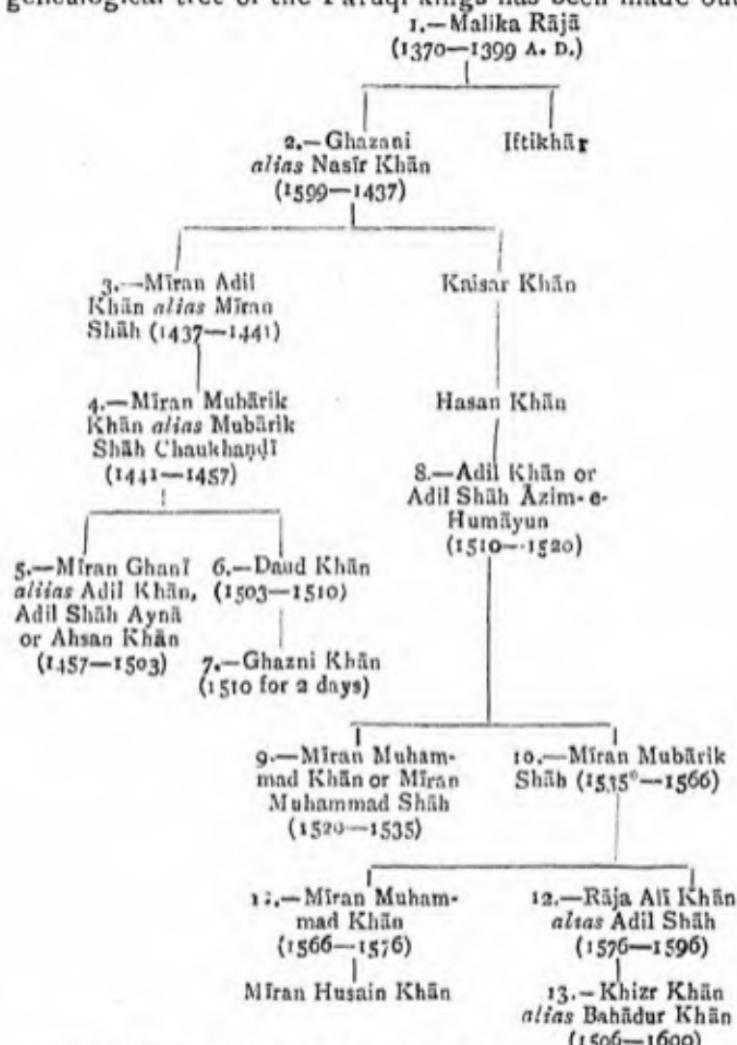
#### (147) BURHANPUR SANSKRIT INSCRIPTION OF ADIL SHAH.

(*In situ.*)

Burhānpur is an ancient historical site on the Great Indian Peninsula Railway, 42 miles from Khaṇḍwā. This record in Sanskrit is inscribed in the Jumā Masjid, giving the date of its construction as Vikrama year 1646, or Śaka 1511, on Monday, the 11th of the bright fortnight of Pausha, the corresponding Hijrī year being 997 inscribed in Arabic characters on the top of the Sanskrit inscription. Dr. Kielhōrn found the English equivalent of this date to be Monday, the 5th January 1590.

The mosque was built by Ādil Shāh Fāruqī, whose capital was at Burhānpur itself. His genealogy is given from Rājā Malik, whose son was Ghaznī Khān, from whom sprang Kaisar Khān. His son was Hasan Ktān, from whom was born Ādil Shāh I. His son was Mubārak, whose son was Ādil Shāh II, the builder of the mosque. The same genealogy is repeated in Arabic characters on the top of this inscription. The genealogies of the Fāruqī kings given in the *Ain-i-Akbari* and *Firishtā* slightly differ from what is given in this record. Both of them are wrong, and there can be little doubt that the one given in the inscription

is the correct genealogy. With its aid the following genealogical tree of the Fāruqī kings has been made out :—



N.B.—Figures opposite the names indicate the order of succession and those within brackets the periods of their rule.

(*Epigraphia Indica*, Volume IX, pages 306 ff. and *Journal of the Bombay Branch of the Royal Asiatic Society*, Volume XXIV (1917) pages 137 et seq. and 533 ff.)

\* This date is doubtful, Firishtā being inconsistent. See Briggs' translation, Volume IV, page 142, which gives the date of his death as A. H. 913, whereas on page 312, A. H. 942 is given. As Bāhadur Shāh of Gujarat died on 14th February 1537 (*ibid.*, page 141), Mīran Muhammad Shāh, who succeeded him also in Gujarat, was evidently living in 1537 and Mubārik could not have become king before that date.

(148) BURHANPUR JAMI MASJID ARABIC INSCRIPTION.  
*(In situ.)*

The inscription records the date of the construction of the Masjid in A. H. 997, and states that it was completed in exactly one year by Adil Shāh, son of Mubārik Shāh Fāruqī. A number of of verses from the Hadīs in respect of the merit accruing from the construction of a mosque are also quoted.

(149) BURHANPUR JAMI MASJID AKBAR'S  
 INSCRIPTION.

*(In situ.)*

This inscription records the victory by Akbar on 11th Farvardi Māhe-llāhī 45, corresponding to A. H. 1009 (A. D. 1600). It further states that Akbar had come via Allābābād and returned from Burhānpur to Lāhore. This inscription was carved a month after the fall of Asirgadh fort.

(150) BURHANPUR ADIL SHAH TOMB INSCRIPTIONS.  
*(In situ.)*

There are three inscriptions on the tomb of Ādil Shāh who built the Jāmi Masjid. The first one refers to a saying of Jesus on the transiency of human desires. "Said Jesus, blessings of God be upon him, This world is a bridge, pass over it and do not build upon it."<sup>1</sup> The second is an address to the departed, that although his remains lay in the tomb, his soul was on its way to the next world. The third records the victory of Asirgadh by Akbar in almost the same words as in the Jāmi Masjid. The date of the victory is given as A. H. 1009 (A. D. 1600), along with the statement that Akbar started after the conquest of Asir and Ahmadnagar to Lāhore. The engraver was Māsum of Bakkar who has been referred to in other records.

In another tomb that of Nādir Shāh a domed chamber bears an inscription containing *Bismillah, Kalima, Āyat-al-Kursī, Darud* and *Nad-i-Ali*.

<sup>1</sup>Professor Margoliouth has traced out this saying to a Muhammadan saint of A. D. 700. It is engraved at Fatahpur Sikri also.

## B.—UNIMPORTANT, INCOMPLETE OR ILLEGIBLE INSCRIPTIONS

### (151) MANDHATA AMARESVARA TEMPLE INSCRIPTIONS.

(*In situ.*)

On the inner side of the *mandapa* wall of the Amareśvara temple there are long records in Sanskrit verses, but they do not afford any historical data. They are prayers to the gods, or eulogies of the goddess Narmadā. One of these, having 64 verses, was composed by Halāyudha, a resident of Navagrāma in Dakshīna Rārhī. The record is dated on Kārtika Vadi 13 of Samvat 1120 or A. D. 1063. An inscription on the left door jamb mentions Amareśvara, and is dated in Samvat 1619 or A. D. 1562.

### (152) MANDHATA CHAUBIS AVATAR TEMPLE INSCRIPTIONS.

(*In situ.*)

This temple contains a collection of medieval images of Vishnu, nine of which have short inscriptions giving the names of the various forms of Vishnu they represent, viz., Vishnu, Adhokshaya, Padmanābha, Purushottama, Nārāyaṇa, Vāsudeva, Upendra, Mādhava and Nasagra (?) The statues represented rather uncommon types of Vishnu and it was of importance to the worshipper to know the name of each image when he was doing *pūjā* to it. Otherwise the effect of his worship might become just the reverse of what he expected.

We find on this temple the name of Magaradhaja Jogi.

### (153) MĀNDHĀTĀ SIDDHANĀTHA TEMPLE INSCRIPTIONS.

(*In situ.*)

On a pillar in the front row of the Siddhanātha temple the name of 'Magaradhvaja Jogi 700' is inscribed. On the floor there are numerous pilgrim records one of which on the door sill records the name of Mahārājā Narsīnghadēva of Chanderi dated the 5th day of the bright fortnight of Vaiśākha in Samvat 1795 or A. D. 1738.

## (154) PADMA KUND INSCRIPTIONS AT KHANDWA.

*(In situ.)*

Padma Kundā is a tank on the western side of the Khandwā town. Here there are six inscriptions on the roofs of some small niches in the side-walls of the tank embankment. The one on the northern side wall gives the name of Śrī Padmanābha, to whom it appears a temple was dedicated and from whose ruins these niches were taken and used in repairing the Padma Kundā. On the western wall of the embankment there are three and on the southern two inscriptions, four of which are dated in Samvat 1185 or A. D. 1128. Three of them mention the name of Soḍhadeva, who was probably the builder of the Padmānābha or Padmeśvara temple. These records give the names of gods which were enshrined in the niches. One nich was meant for Trivikrama, another for Madhusūdana, a third for Vishṇu, and so on. It appears that the temples were all Vishnuite.

(Cunningham's *Archæological Reports*, Volume IX, pages 113 and 114.)

## (155) KHANDWA GUN INSCRIPTIONS.

*(Lying in the Khandwa Public Gardens.)*

Three iron guns, apparently brought from either Asirgadh or Burhānpur, now lying in the public gardens, bear inscriptions giving the names of the Fāruqi kings Mubārik and Ādil Shāh. One is dated in the Hijri year 962 (1554-55 A. D.), and mentions the name of Mubārik Shāh Fāruqi. Another appears to be dated in Hijri year (9)98 (A. D. 1589) and evidently refers to the reign of Adil Shāh alias Rāja Ali Khān. The third is very illegible.

*(Nimar District Gazetteer, page 48.)*

## (156) BURHANPUR AKBARI SARAI INSCRIPTION.

*(In situ.)*

It records the construction of the *sarai* in A.H. 1027 (A. D. 1617-18) during the reign of Jahāngīr. The name of the inscriber is given in the *Togra* at the bottom.

## (157) BURHANPUR PIR TOMB INSCRIPTION.

*(In situ.)*

This is really a tomb of a lady named Mariam, who died in A. H. 1130 (A.D. 1717). The stone contains many quotations from the Qurān.

## (158) ASIRGARH IDGAH INSCRIPTION.

*(In situ.)*

It mentions the name of Ādil Shāh (Fāruqī) as the builder of the Idgāh.

## (159) BURHANPUR PUBLIC BATH INSCRIPTION.

*(Deposited in the Nāgpur Museum.)*

This inscription records that the baths were constructed during Jahāngīr's times by Mirzā Abdul-Rahīm Khāne-Khānān, the famous minister of Akbar. He served Jahāngīr for 21 years, dying only a few months before that emperor. The record is in Persian and the date is illegible.

## BETUL DISTRICT.

### A.—IMPORTANT INSCRIPTIONS.

#### (160) BETUL PLATES OF SAMKSHOBHA.

*(Deposited in the Nāgpur Museum.)*

These plates apparently belong to the Jubbulpore district, but they somehow came into the possession of a Betūl mālguzār. The inscription refers to the Parivrājaka king Samkshobha, and is dated in the Gupta year 199 on the 10th day of Kārtika, the Jupiter's year being Mahā Mārgaśīrsha. Dr. Kielhorn made up its English equivalent as Monday, the 15th October A. D. 518, but he said it might possibly correspond to Saturday, the 15th September 518. Mahārāja Samkshobha is stated to have been born in the family of Suśarman, and was the son of Mahārāja Hastin, who was son of Dānodara, who again was the son of Prabhāñjana, whose father was Devādhyā. Samkshobha was a ruler over the Dabhalā and 18 forest kingdoms, and he is stated to have granted parts of two villages Prastaravāṭaka and Dvāravatikā in the province of Tripuri to a Brāhmaṇa. Dabhalā is identical with Dahala, the old name of the Jubbulpore country, and the 18 forest kingdoms apparently lay towards Chhattisgarh and Baghelkhānd. Tripuri is the well-known Chedi capital at Tewar, which at the time of this grant was only the headquarters of a province of the same name and included the tract now covered by the Jubbulpore district. Prastaravāṭaka and Dvāravatikā have been identified with Paṭparā (a deserted village) and Dwārā, near Bilahrī, about 9 miles from Kaṭni-Murwārā. The Parivrājaka Mahārājas seem to have had their capital somewhere in the Nagaud State, on the borders of the Murwārā tahsīl, and a number of their grants have been found there giving the same genealogy as in this inscription.<sup>1</sup>

*(Epigraphia Indica, Volume VIII, pages 284 ff.)*

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<sup>1</sup>See Fleet's *Gupta Inscriptions*, pages 93 ff.

## (161) TIWARKHED PLATES OF NANNARAJA.

(With *Rai Bahādur Hirā Lāl* of Katni, district Fubbulpore.)

Tiwarkhed is a village 14 miles from Multai and 43 miles from Betul. The inscription refers itself to the Rāshtrakūṭa dynasty, of which four kings are mentioned, the same as given in the Multai plates<sup>1</sup>: Durgarāja, his son Govindarāja, his son Svāmikarāja, whose son was Nannarāja. The last was also known as Yuddhāsura, which is mentioned on the seal to which the plates were found strung.

The charter records the grant of lands in the villages Tiverekheṭa and Ghuikheṭa, situated on the south bank of the Ambevaraka *nadi*, on two occasions, *vis.*, the Mahā Kārtikī day and on a solar eclipse. It also states that two officers of State gave 10 *nivartanas* of land of Karafijamalaya, on the eastern bank of the Sārasavāhalā and the Darbhavāhalā. The charter was afterwards issued from Achalapura, and is dated in the Śaka year 553 in the month of Kārtika, corresponding to October 631 A. D. In that month, however, there was no solar eclipse. Apparently the eclipse referred to is the one which occurred on 7th February 631 A. D., when the first grant was actually made. The second must have been made in the month of Kārtika after which the charter was issued.

This is an important record, inasmuch as it decides once for all that the Rāshtrakūṭas dominated the Multai plateau. Of course the Multai plates pointed to the same conclusion, but as none of the five villages mentioned in that record was traceable in the Betul district, there was room for suspicion which the present charter removes. Tiverekheṭa is certainly Tiwarkhed, where the plates were found, and Ambhorā *nadi*, on whose bank Tiwarkhed lies, is apparently the Ambevaraka *nadi* of the record. Achalapura is identified with Ellichpur of the Amraoti district. The other places mentioned cannot be definitely located. If Karafijamalaya was a village, its modern representative must be one of the numerous Kārañjas in Berār. There is a Ghuikhed about 40 miles away, but the river Ambhorā does not run to it.

(*Epigraphia Indica*, Volume XI, pages 276 ff.)

<sup>1</sup> *Indian Antiquary*, Volume XVII, page 234.

## (162) MULTAI PLATES OF NANNARAJA.

(*In the possession of Chhoṭe Bhārti, disciple of Supal Bhārti Gosain of Multai.*)

The inscription refers itself to a Rāshtrakūṭa king Nannarāja (wrongly read as Nandarāja<sup>1</sup>), otherwise called Yuddhāsura, and records the grant, to a Brāhmaṇa, of the village Jalaukuhe, bounded on the east, south, west and north by the villages Kinihivattāra, Pipprikā, Jalukā and Arjunagrāma, respectively. The charter was issued in the Śaka year 631, corresponding to A.D. 709-10. The Rāshtrakūṭa kings mentioned in the record are Durgarāja, his son Govindarāja, his son Svāmikarāja and his son Nannarāja alias Yuddhāsura. There is a sort of break in the verses which makes this genealogy a little doubtful. The other record of the same king found at Tiwarkhed does not remove the difficulty. In fact, it is worded more vaguely than the record under notice.

As none of the villages mentioned in this record have been yet identified, it was a matter of doubt whether the record belonged to the Multai plateau at all. If it was brought from elsewhere, there was nothing to support the surmise that the Multai plateau was under Rāshtrakūṭa sway. This doubt has, however, been removed by the discovery of another set of copper-plates, belonging to the same king, found at Tiwarkhed, a village close to Multai. It mentions the name of the village in which it was found, and records that some land in it was given to a Brāhmaṇa by Nannarāja. (See No. 161.)

There is a village named Jolkā about 3 miles south of the Betul town and another named Arjunawāri about 4 miles further south, which appear to be similar to Jalukā and Arjunagrāma of the Multai record, but their situation is such as to preclude the possibility of their identity with the villages of the record, unless it may be supposed that the practice of shifting village sites, as is still done in some parts of these provinces, was prevalent in the Betul district in the 8th Century A. D. Again, there is no trace of the remaining three villages mentioned in the record. Dr. Fleet

<sup>1</sup> The impressions of the plates reproduced in the *Indian Antiquary*, Volume XVIII, page 234, clearly show that the name was Nannarāja and not Nandarāja; compare *nd* in *ovendur* in line 2, which will show why *nn* of Nanna cannot be *nd*.

examined several sheets of maps, but he could not trace any two villages in close vicinity answering to those mentioned in the record anywhere south of the Narmadā up to the Nizām's dominions or in the country of Khāndesh and Gujarāt. If they were included in the Betūl district, they appear to have been deserted so long ago as to leave no trace behind.

(*Indian Antiquary*, Volume XVIII, pages 230 ff.; *Journal, Bengal Asiatic Society*, Volume VI, pages 869 ff.)

#### (163) KHERLA FORT INSCRIPTION.

(*In situ.*)

On the eastern wall of the Kherlā fort, which is 5 miles from Betul, there is a stone with an inscription which apparently belonged to a step-well, as in the 7th line it mentions that the illustrious Haradeva constructed a Vāpi (step-well) to the north of Khetakapura, which is apparently the old name of Kherlā. The record is dated in Samvat 1420 and Śaka 1285, corresponding to A.D. 1363. This proves that Kherlā fort cannot be older than A.D. 1363, and there is evidence to show that it cannot be later than 1398 A.D., because that was the year in which Narasimha Rai, king of Kherlā, opened hostilities with the Bahmanī kings of Berār, who in turn invaded his country and pursued his troops to Kherlā, leaving upwards of ten thousand slain upon the field, while Narasimha Rai, having with much difficulty gained the fortress, was besieged by the victorious army. This is what the Persian historian Firishtā tells us. There is a sort of genealogy of local kings given in the record, but the latter is much too mutilated to furnish any reliable data on the subject.

#### B — UNIMPORTANT, INCOMPLETE OR ILLEGIBLE INSCRIPTIONS.

##### (164) SOMARIPET BI-LINGUAL INSCRIPTION.

(*In situ.*)

Somāripeṭ is a village near Kherlā. It contains an inscription in Hindi and Persian stating that Hazrat Nizāmshah (perhaps a local Governor) became *Sahid* and the memorial was set up by Imperial order.

## (165) MUKTAGIRI INSCRIPTIONS.

*(In situ.)*

Muktagiri is 67 miles from Betul, bordering on the Ellichpur tāluk of the Amrāoti district. It is a hill sacred to the Jainas, and contains 48 temples with about 85 idols of various Tīrthaṅkaras, besides 25 enshrined in a new temple built at the foot of the hill. Many of these statues are inscribed, the dates given on them ranging between 1488 and 1893 A.D. Some of the temples have inscriptions bearing the names of their repairers or builders. One is dated in 1634 A.D. The most recent repairer is Bāpū Shāh of Ellichpur who spent Rs. 22,000 over them in 1896 A.D.

## (166) BANUR COPPER-PLATES OF ACHALADASA.

*(Lost.)*

Bānūr is a village 16 miles south-east of Betul. The plates were found by one Phuadiyā Bhoyar and presented to the Tahsildār of Multai on Monday the 12th *tithi* of the bright fortnight of Phālguna in Vikrama Samvat 1909 (A.D. 1852). What the Tahsildār did with the plates is not known, but a copy of the record was maintained by the Dharmādhikārī family of Multai. The record appears to be genuine. It purports to be an *agrahāra patra* granting the village Āmādaha in Koṭhāraka *māndala* to one Janārdana Upādhyāya, who acted as priest at the *udyāpana* ceremony of two wells on Sunday, the 11th day of the bright fortnight of Jyeshṭha, in the expired year 1427 of the Vikrama era bearing the name Anala, in the Chitrā *nakshatra* and Varṣyāṇa *yoga*. The minor details do not work out satisfactorily, but Samvat 1427 was certainly followed by the cyclic year Anala, equivalent to the English year 1370. The donor was Achaladāsa, who is described as Praudha Pratāpa Chakravarti Mahārājādhirāja. Nothing is known as to who he was, but his *viruda* suggests a connection with the later Yādavas of Deogiri, while the name points to a connection with Garhā Gond house. Āmādaha is a small village four miles from Bānūr. Koṭhāraka is not traceable.

## (167) MULTAI TANK INSCRIPTIONS.

*(In situ.)*

Multai is the headquarters of a tahsīl and is the source of the river Tāptī.

There are two small inscriptions one on the Tāptī Kunda and the other in the Chinteśvara temple, both of which are illegible.

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## CHHINDWARA DISTRICT.

### A.—IMPORTANT INSCRIPTIONS.

#### (168) DUDIA PLATES OF PRAVARASENA II.

Dudiā is a village 30 miles south-west of Chhindwārā.

The inscription is one of Mahārāja Pravarasena II of the Vākāṭaka dynasty, and does not give any more information about it than is furnished by the Chamīkā (No. 242) and Sewani (No. 126) grants which were issued by the same king. It is dated on the 10th day of the fourth fortnight of the rainy season in the 23rd year of the Mahārāja's reign and records the grant of some land at Darbhamalaka in the Chandrapura Saṅgamikā (confluence of rivers), and at Karmakāra in the Hiranyapura bhāga (territorial division) in the province of Ārammi. Arammi is apparently Ārvī, a *tahsil* in the Wardhā district, which adjoins Amrāoti district. Close to Ārvī lies the *tāluk* of Chāndur, which is evidently the Chandrapura of our inscription. Near it there is a confluence of two rivers, Chandrabhāgā and Sarasvati. Hiranyapura (golden town) may be identified with Songāon near Chāndur and Karma-kāra with Kalamgāon close to Chāndur. Dharbhamalaka is not traceable, and it is possible it may have been only a plot of land abounding in *darbha* or *kuṣa* grass so scarce in Vidarbha (the land destitute of *darbha*), which was the old name of Berār.

This grant, like the two others of the same king, purports to be issued from Pravarapura, which remains unidentified.

*(Epigraphia India, Volume III, pages 258 ff.)*

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#### (169) NILKANTHI STONE INSCRIPTION.

Nilkanṭhi is a village 14 miles south of Chhindwārā. On a pillar which appears formerly to have belonged to a temple there is a much defaced inscription, but the name of the king Krishṇa III of the Rāshṭrakūṭa line can still be made out. This king belonged to the 10th Century A.D. Another fragmentary inscription of the same king was found at Nilkanṭhi and is now deposited in the Nāgpur Museum. We know from the Multai and Tiwarkhed plates (Nos. 162 and 161) that the Rāshṭrakūṭas dominated even the Betūl district, and naturally the intervening district of Chhindwārā must have belonged to them.

*(Chhindwārā District Gazetteer, pages 222 and 223.)*

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## RAIPUR DISTRICT.

The Raipur district has a small museum in which some inscriptions of the Chhattisgarh division are deposited. Their list is given in Part C with references as to where their notices may be found. The Raipur district, with Araṅg, Sirpur and Rājim once very important places, has furnished a good deal of epigraphical matter which is valuable from a historical point of view.

### A.—IMPORTANT INSCRIPTIONS.

#### (170) ARANG PLATES OF BHIMASENA.

*(In the possession of Śrī Kṛishṇa, Mālgusār of Araṅg.)*

Araṅg is a village 22 miles east of Raipur and contains a number of antiquarian remains (see *Raipur District Gazetteer*, pages 257 ff.). Of the three sets of copper-plates found here, this record is the oldest and refers itself to Mahāraja Bhimasena II. It records the grant of Vaṭapallikā in the district of Dondā to two Rigvedī Brāhmans. The charter was issued from the Suvarṇanādī (river), where apparently the donor had gone to bathe on some festival. The genealogy of Bhīmasena is given for six generations thus :—Bhīmasena II, son of Dayitavarman II, son of Bhīmasena I, son of Vibhīshāna, son of Dayita I, son of Sūra; but it is not clear to which particular dynasty they belonged. They are stated to have been born of a family celebrated for its dignity like that of the royal ascetics (*rājarshitulyakula*<sup>1</sup>). From this it may be inferred that they were something like the Parivrājaka Mahārājas of Dabhālā (Jubbulpore country) and were like them vassals of the Early (or Imperial) Guptas in whose era this inscription is dated.<sup>2</sup> The Parivrājaka inscriptions

<sup>1</sup> This probably refers to the Gupta family. In the Udayagiri cave inscription (vide *Gupta Inscriptions*, page 35), Chandragupta II is called "Rājādhīrājārshi," which implies that he combined in him both regal and religious qualifications, an ideal to which the feudatory chiefs would be prone to liken their own families. In deference to his Sovereign Lord, Bhīmasena could not arrogate the title of *rājarshi* to his family and that seems to be the reason why he inserts the word *tulya* (like). For similar reasons it appears their northern feudatories called themselves *Parivrājaka*, which means 'a religious mendicant'.

<sup>2</sup> Cunningham describes (*Archaeological Reports*, Volume IX, page 26) two silver coins of a certain Bhīmasena, who must have belonged to a dynasty which succeeded the Guptas. The peacock device of the Guptas is continued in those coins, but the faces on the obverse are turned to the left, as if to denote a change of dynasty.

range from 475 to 528 A.D., and this belongs to the Gupta year 282 or A.D. 601. It introduces us to another similar family under the overlordship of the Guptas, which apparently continued to be acknowledged, at least in Chhattisgarh, up to so late a date as the commencement of the 7th Century A.D. It was in the middle of the 4th Century that Samudra Gupta conquered the Mahakosala (Chhattisgarh) country, by defeating the then ruling king Mahendra, of whom we know nothing beyond his name and so have no materials to establish any connection between him and the dynasty as given in this inscription. We know that Mahendra was not ousted. He was liberated<sup>1</sup> and his dynasty must have continued to rule for about 100 years, if Bhimasena's family was a different one. The first king Sūra of the latter line must have flourished in the middle of the 5th Century, to judge from the number of generations which intervened between the two. In Chhattisgarh several dynasties have ruled and many inscriptions have been found, but this is the only one among them which is dated in the Gupta era. In other parts of India, too, inscriptions referring to the Guptas have been discovered and their era remained in use even after their imperial power had come to an end. That is, in the words of Dr. Fleet, though the direct line of the Early Gupta dynasty itself may have become extinct, Gupta dominion still continued, and the name of the Gupta kings was still recognized as a power down to A.D. 601. Prior to the discovery of this inscription, the latest date expressly given in the Gupta era was only 528 A.D. It is true that the inscriptions of the Valabhi kings show that the Gupta era continued in use in Kāthiāwād and some neighbouring parts of Gujarāt, at least as late as A.D. 766, but the era has not been specifically named after the Guptas in any of them.

The exact date of the inscription appears to be the 18th of the Bhādra month of the Gupta year 282. It does not admit of verification, as the week day is not mentioned. Its English equivalent, as calculated by the late Mr. Gokul Prasad (Assistant Commissioner, Income-tax Department), is Tuesday, the 22nd August 601, on the assumption that the Gupta era began on 26th February 320 A.D., which is taken, as the coronation day of Chandra Gupta I.<sup>2</sup> The accuracy

<sup>1</sup> Fleet's *Gupta Inscriptions*, page 12.

<sup>2</sup> Smith's *Early History of India*, 3rd edition, page 280.

of the above calculation cannot, however, be relied on owing to the uncertainty as to whether the date is really the 18th, the figure for 8 being doubtful. So much, however, is certain that this inscription was recorded in the year 601 A.D.

With regard to geographical names, Suvarṇnanadī is apparently the Son which rises from the Amarkantaka hills, and after a course of about 40 miles in Chhattisgarh finally joins the Ganges. It has been identified with the Sonos of Arrian, as also with his Erannoboas, the other Sanskrit name of the Son being Hiranyavāha or Hiranya-vāhin. As for Dondā and Vaṭapallikā, the latter of which must be looked for in a form such as Baḍapālī or Barapālī, there are so many places in Chhattisgarh bearing these names that it is difficult to say which particular ones were meant. The nearest Dondā or Dundā, as we find it, is one situated 25 miles west of Āraṅg, where the plate was found, and the nearest Barapālī is 30 miles east of Āraṅg and about 50 miles east of Dundā. It is included in the present Kauḍīa Zamindārī on the other side of the Mahānadi. It would then appear that Āraṅg also was in those days included in the Dondā district, and the donees, if they were residents of Araṅg, lived half-way between the headquarters of the district and the village granted to them.

(*Epigraphia Indica*, Volume IX, pages 342 ff.)

#### (171) BALODA PLATES OF TIVARADEVA

(*In possession of Khageśvara Gonj, son of Ude Singh  
of Baloda in the Phuljhār Zamindārī.*)

Balodā is a village in the Phuljhār Zamindārī, about 80 miles from Raipur. The inscription refers to Tivaradeva or Mahāśiva Tivararāja, son of Nannadeva of the Pāṇḍu lineage and grandson of Indrabala, and records the grant of a village Niēñkiḍāka in the district of Sundarikāmārga for the benefit of a rest-house which had been established at Bilvapadraka at the request of his son-in-law Nannarāja. None of these villages is traceable except Śripura, the present Sirpur from which the charter was issued. Tivaradeva is stated in this record to have acquired the sovereignty of the whole of Kosala, apparently Dakshina or Mahākosala, the old name of Chhattisgarh. The record as

dated in the regnal year 9 on the 27th of Jyeshtha month. The king in this record is the same as that of Rājim plate (No. 172).

(*Epigraphia Indica*, Volume VII, pages 106 ff.)

**(172) RAJIM PLATES OF TIVARADEVA.**

(*In the possession of the priests of Rājīvalochana temple at Rājim.*)

Rājim is a town on the bank of the Mahānadi, 29 miles south east of Raipur. The inscription is one of Mahāśiva-Tivararāja or Tivaradeva of the Pāṇḍu lineage and lord of the Kosala country, apparently Dakṣiṇa Kosala, the old name of Chhattisgarh. It was issued from Śripura, the modern Sirpur, 37 miles north-east of Raipur. Tivaradeva's father was Nannarāja,<sup>1</sup> son of Indrabala. This charter records a grant of a village Pimpipadraka belonging to the Peñthama bhukti, both of which remain unidentified. The record is dated in the 7th year of Tivaradeva's reign on the 8th day of Kārtika.

(Fleet's *Gupta Inscriptions*, pages 291 ff.; *Asiatic Researches*, Volume XV, pages 499 ff.; and Cunningham's *Archæological Reports*, Volume XVII, page 17.)

**(173) SIRPUR GANDHESVARA TEMPLE INSCRIPTIONS  
OF SIVA GUPTA.**

(*In situ.*)

Sirpur, whose old name was Śripura (the city of wealth), was once the capital of Mahākosala or Chhattisgarh and contained a large number of temples which have

<sup>1</sup>Dr. Fleet calls Tivaradeva as the adopted son of Nannarāja, being misled by the omissions of the engraver. Lines 16 and 17 of the Rājim plates read Śrinannadevasya tanaya prāptah svapūnyasambhāra prasa (sa mit-āseshajagad-upadravah (*Gupta Inscriptions*, page 295), while line 19 of the Balodi plates of the same king reads Śrinannadevasya tanaya (h) prāptasakala-kosalādhipatyah svapūnyas., etc. (*Epigraphia Indica*, Volume VII, page 103). It is thus plain that in the Rājim plates *sakala kosalādhipatyah* was omitted apparently inadvertently after *prāpta*, before which the engraver happened to place a *visarga* and so commenced copying the letter next to a *visarga* which occurred really after *ādhipatyāh*. The genealogy of the Sirpur kings has been fully discussed in the *Epigraphia Indica*, Volume XI, pages 187 ff.

all fallen, the only exceptions being the Lakshmana and Gandheśvara temples. The latter was repaired by the Bhonsalas who took all kinds of old material from the ruins of other temples and used it in making the *mahāmaṇḍapa*. We therefore find here a number of inscriptions, some of which do not really belong to this temple. Under the present circumstances they have all to be described as Gandheśvara temple inscriptions. Altogether there are six inscriptions, of which perhaps 2 or 3 only may be said to belong to Gandheśvara temple. The one which specifically mentions the name Gandharveśvara is built into the plinth (on the right side as you enter). It records the arrangement made for the offerings of flowers for the *pūjā* of Gandheśvara by one Jejuraka, a subject of prince Śiva Gupta in whose kingdom pious people lived. These were to be supplied by *mālis* of Navahaṭṭa (new market). The latter may have been a quarter of Sirpur, if not a separate village.

Underneath this record there is a second one of a similar purport, but giving the genealogy of Śiva Gupta. It states that two persons, Nāgadeva and Keśava, assigned certain funds for providing garlands of flowers for the worship of Śiva by contributions from the gardeners living in the town of Śripura. By way of introduction it is stated that Śivagupta, also styled Bālārjuna, was a son of Harshagupta, the son of Chandragupta, who was a son of Nannadeva, also called Nanneśvara, the son of Indrabala, who was a son of the prince Udayana, of the family of Śasadharma 'the moon', i. e., of the lunar race; not as has been stated elsewhere, in consequence of a misreading, 'of the race of Savaras, or of the Śavara lineage.' The genealogy of these kings has been discussed in the Sirpur 'Lakṣmaṇa' temple inscription (No. 174). The Śripura of this record is the present Sirpur as shown elsewhere.

The third inscription is on the top of the first. It is incomplete, the first portion having altogether disappeared. The names of the composer and engraver remain. The first was Sumaṅgala, son of Tārādatta, and the second Sūtradhāra Rishigana.

The fourth inscription is engraved on a slab built into the floor at the entrance. It is also in praise of Śiva, and mentions the name of Bālārjuna, which was another name of Śivagupta. It also appears to refer to offerings of flowers as the *mālākāras* (gardeners) of Pranavahaṭṭak

are mentioned. Apparently the Pranavahattaka of this record is the same as Navahattaka of the third inscription noted above.

The fifth one is a pillar bearing inscriptions on 3 sides. They are long records, but much mutilated. In the fourth line of the northern face occurs the name of Śivagupta, and further on it is stated that he obtained the title of Balarjuna by his skill in the use of arrows by which he killed his enemies. In line 14 Śripurī is mentioned, and in line 20 Śrimāngala, who was apparently the composer of the record. The latter may be identical with the Sumāngala of the 3rd inscription noted above. The western face is much too worn to give any information. The eastern face mentions Śivagupta and Balarjuna in lines 4 and 5 respectively.

The sixth inscription is on another pillar opposite to the one described above. On its western face there is a very long record of 51 lines in small letters. It is very much worn. It appears to be a grant of a village, as the word *grāmo* occurs in line 40 and at the end there are imprecatory verses. The inscription on its western face is as bad, and the only name that can be made out is Balarjuna in line 5.

(*Indian Antiquary*. Volume XVIII, pages 149 ff.; Cunningham's *Archæological Reports*, Volume XVII, page 25; Cousens' *Progress Report*, 1904, pages 49 ff.)

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(174) SIRPUR 'LAKSHMANA TEMPLE' STONE  
INSCRIPTION OF MAHASIVAGUPTA.

(*Deposited in the Raipur Museum.*)

This stone was found while removing the debris of the *mandapa* belonging to the Lakshmana temple made of brick.

The record consists of two parts, *viz.*, a eulogy and rules for the temple management. The inscription begins with an invocation to Purushottama. Then follows the praise of the king Mahāśivagupta, his mother and two ancestors (father and grand father). The historical information which this inscription conveys is that in the lunar

race there was a hero whose name is illegible. His son was Harshagupta. From him was born Mahāśivagupta, who was also known as Bālārjuna, owing to his proficiency in the use of arms. He apparently had a younger brother named Raṇakesarīn. We are then informed that his mother, named Vāsaṭā, was the daughter of Sūryavarmā, king of Magadha. She became a widow and constructed a temple dedicated to Hari, the same to which this inscription was affixed.

In the second part details are given as to how the income accruing from the five villages, Todāṅkana, Madhuvedha, Nālipadra, Kurapadra and Vāṇipadra, given for the maintenance of the temple, was to be utilized, and an additional village (Vargullaka) was specially set apart to meet the expenses of daily offerings to the god.

Like other inscriptions of Sirpur, this is also undated, and its age therefore can only be determined from its characters, which, as stated before, belong to the 8th or 9th Century A.D. Mahāśivagupta, who is mentioned in almost all the inscriptions so far found in Sirpur, seems to have been a temple-builder, or at least he encouraged others to build them. Apparently he was a Śaiva, although his mother was Vaishnava, and so was his father who is described in verse 20 as *upāsitāchyutah*, i. e., by whom Vishnu was worshipped. From an inscription in the Gandheśvara temple we know five ancestors of Mahāśivagupta, so that this inscription gives no additional information about the family, as it only takes us back to his grandfather. But verse 6 leads us to the important inference that Mahāśivagupta's grandfather (Chandragupta) had an elder brother who was king. This elder brother cannot be any other than the Tīvara-deva of the Rājim and Balodā plates. He was the son of Nannadeva, Chandragupta's father. Tīvara-deva's inscriptions were issued from Śripura, and he is described as being the "Supreme Lord of Kosala." He had apparently no issue, and his brother probably succeeded him.

A second historical fact to be gleaned from this inscription is the discovery of one additional name in the line of Varmā kings of Magadha, viz., Sūryavarmā, who must have flourished about the 8th Century A.D. He apparently belonged to the Western Magadha dynasty.

He must have been a contemporary of Chandragupta, to whose son (Harshagupta) he gave his daughter in marriage.

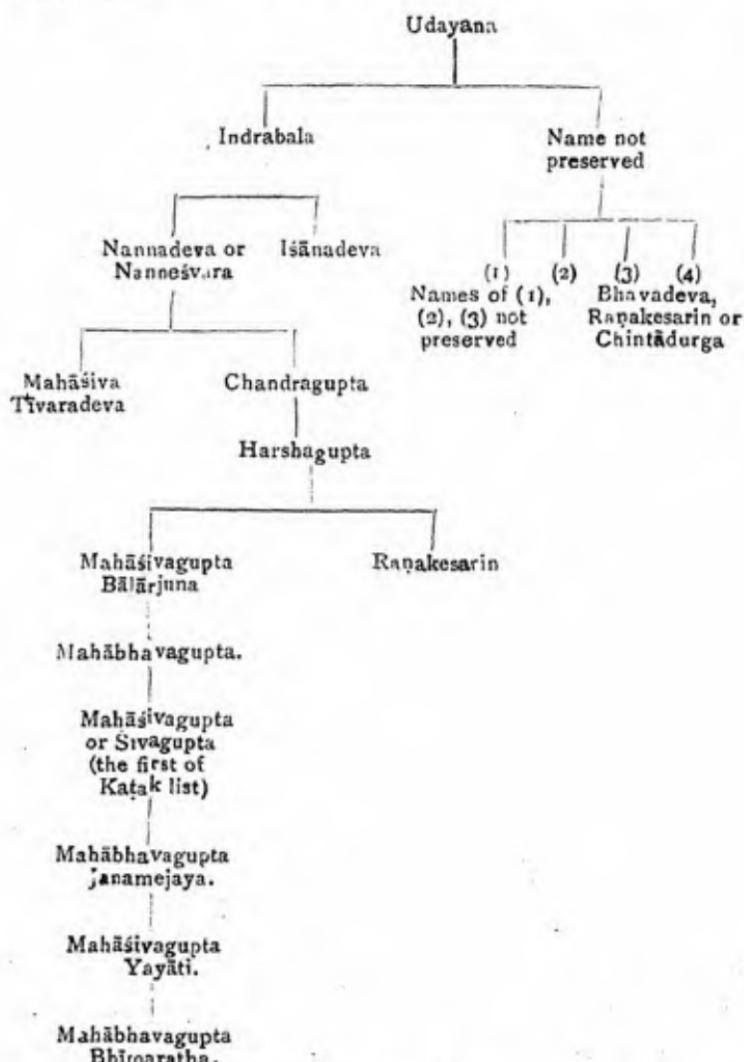
Attention may be called to the name Rānakesarin (in verse 12), who would appear to have been a younger brother of Mahāśivagupta. Dr. Kielhōrn drew attention to this name with a view to show that names ending in Kesarin were not unknown in this family, as a curious coincidence between the Sirpur kings and the Orissa Kesari family. The second name of Bhavadeva, who, Dr. Kielhōrn said, was a cousin of Indrabala's son Nannadeva, the father of both Tivaradeva and Chandragupta, was also Rānakesarin, but we meet it in the direct line here. In spite of the overwhelming palaeographic evidence which tends to disprove any connection between the Sirpur dynasty and that of the Somavāṁsi kings of Kāṭak (or more correctly of Vīṇītpura or Yāyatinagara, in both of which a Śivagupta occurs) it seems possible that General Cunningham may still prove to have been right in linking them together, although the dates assigned to them by him were all wrong. The kings of Sirpur appear to have been ousted by the kings of Śarabhapura, whose inscriptions have been found in the country round about and in close vicinity of Sirpur, *viz.*, at Araṅg, Raipur, Khariār and Sārangarh, which enclose Sirpur from all directions, north, south, east and west. The writer has already identified several of the villages mentioned in them (see *Epigraphia Indica*, Volume IX, page 283), and their position shows that a very large portion of the present Chhattisgarh division came under their sway. Probably they could not conquer the whole of Mahākosala which extended from the confines of Berār to the boundary of the Kāṭak district. The Sirpur dynasty, having been driven further east, settled in some place on the bank of the Mahānādi. They still continued to rule at least a part of Kosala. That seems to be the reason why they continued to call themselves 'Lords of Kosala,' unwilling to show a reduced front. They had probably lost the western portion of Mahākosala for ever, and that seems to be the reason why most of the villages granted by them are situated in Sambalpur district and the adjoining feudatory States of Paṭnā and Sonpur. The Sirpur dynasty probably regained its former power, but could not regain the lost kingdom, as, although the Śarabhapura

kings seem to have fallen as quickly as they rose they were succeeded by another rising power, the Haihayas of Tumāna, who eclipsed the chiefs of the whole of Chhattisgarh and extended their dominions still further.

Dr. Fleet assigned the characters of the records of the Somavāṁśī kings of Kaṭak to the 11th Century, and said that even if a somewhat earlier period than that which had been arrived at should be hereafter established for Śivagupta and his successors of the Kaṭak line, the palaeographic changes in so many details appeared more than could possibly be covered by the lapse of a single generation. His conclusion was that the kings mentioned in these inscriptions were to be placed somewhere between A. D. 1000 and 1100. Since the characters of the Sirpur inscriptions are believed to belong to about the 9th century, it would appear that Dr. Fleet placed an interval of a little more than 100 years to account for the palaeographic difficulties. This is a period which may easily be covered by three generations, and on examining the genealogical table made out from the records of the Somavāṁśī kings as given by Dr. Fleet on page 327 of the *Epigraphia Indica*, Volume III, it appears that a link of two generations is at present missing, which further discoveries might bring to light. There are four kings in this list, but there are only two names, *viz.*, Śivagupta and Bhagavagupta. These were probably official names, assumed on the installation as king, as is still done in some of the States towards Orissa, for instance, the Rāja of Bāmrā is either a Śudhaladeva or a Tribhuvanadeva. In the list of the Kaṭak kings it will be seen that three of them have a second name which may have been their birth-names or titles. The Śivagupta of our inscription had also a second name, *i.e.*, Bālārjuna. This Bālārjuna Śivagupta may possibly be the grand father of the titleless Śivagupta of the Kaṭak inscriptions. By the way, it may be noted that his grand-uncle (Tivaradeva), who was king, was also a Mahāśiva as stated in the Balodā and Rājim plates.<sup>1</sup> Apparently the other name of Harshagupta was Mahabhagavagupta, and any further discoveries giving both the names would confirm this surmise. So we can trace back the official title of Mahāśiva up to Tivaradeva at least, and he was possibly great-great-grand-uncle of the first Śivagupta of the Somavāṁśī records.

<sup>1</sup> See *Epigraphia Indica*, Volume VII, page 103, and Fleet's *Gupta Inscriptions*, page 296.

According to this view, the genealogical tree of the amalgamated Sirpur and Kaṭak Gupta dynasty would be as under :—



With regard to geographical names, the country of Magadha, whence the temple builder was brought in marriage, is well-known. The other places mentioned are 6 villages given to the temple and its accessories. Of these, Kurapadra is the same as Kulapadar, 15 miles

south-east of Sirpur, and Vargullaka is apparently Gulla about 10 miles south-west of Sirpur and 5 from Araṅg. Todāṅkana may be Tureṅgā near Kulapadar. About 4 miles from Tureṅgā there is a village named Madhuban, which may be identical with Madhuvedha of the inscription. The remaining two (Nālīpadra and Vāṇapadra) are not traceable.

The writer's idea is that when Bālārjuna's successor was driven out from Sirpur he fled straight off to the east and settled at a spot where he first met the sacred Mahānadi whose waters had sanctified generations of his ancestors. To this obscure place he in his dejection gave the appropriate name of Vinītapura or the town of the humbled. This is rather fanciful, but is nevertheless plausible. The alternative name of Yayātinagara was apparently imposed upon it during the reign of one of his prosperous descendants named Yayāti, otherwise known as Mahāśivagupta. It is noteworthy that prior to his times the name Yayātinagara does not occur in any inscriptions. In fact he himself used the older name (Vinītapura) in the records of the 8th and 9th years of his reign, which fact shows that till then the idea of naming the town after himself had not occurred to him. It was probably somewhere between the 9th and 24th year of his reign that the town changed its name. Since then the official name seems to have become Yayātinagara, and we have in all four inscriptions mentioning it, two of which belong to the 24th and 28th years of his own reign, and two to the 3rd and 13th year of his son's. This name apparently continued to be used as long as Vinītapura remained the capital, at least in official circles, but, as is well known, the original name usually sticks so persistently in the popular mind that it is difficult to eradicate it. Many a monarch has endeavoured to change the names of big cities and call them after his own, but the old name has usually asserted the ground, and apparently the same happened with Vinītapura, which name now can be traced in the corrupted form Binkā {

<sup>1</sup> This view has been adopted by Mr. B. C. Mazumdar in his article on the Sonpur plates (*Epigraphia Indica*, Volume XI, page 93 ff.). It may be noted here that before the publication of his article in the *Epigraphia* or his booklet named *Sonpur* (which was published in 1911 and in which he reproduced his article on the Sonpur plates before it was published in the Journal for which it was intended) the identification of Vinītapura with Binkā had been made public in the History Chapters of *Raipur and Bilaspur District Gazetteers* (*vide* pages 41 and 31 respectively) published in 1909 and 1910 respectively. Needless to say that these chapters were prepared by the writer of this book.

This is a small town in the Sonpur State, 16 miles north of the present capital of that State. It fulfills all the conditions appertaining to Vînîtapura and is central to all the camps from which the kings issued their charters. The villages granted, so far as they have been identified, are situated close to and round about Binkā. The existence of a village named Rājpāli (meaning royal hamlet) within a mile of the present Binkā town is significant. There are also remains of a fort close by and a *ghāṭ* embankment on the Mahānadi. It is remarkable that there are amongst the donees Brāhmaṇa immigrants from Madhyadeśa and even distant Śrāvastī in Oudh. Their advent to this remote place may easily be explained by the fact that Binkā lay, as it does now, on the high road to Jagannātha Puri, one of the four *śāhāmas* or the most sacred places of India, which Hindus from all corners of the country visited as they still continue to do. Some of these learned Pandits of the celebrated district of Śrāvastī might have been induced to settle there, either by the solicitation of the king or by necessity owing to the difficulty of crossing long distances for want of good communications, accentuated by the dangers of the road, which was infested by robbers of all descriptions.

(*Epigraphia Indica*, Volume XI, pages 184 ff.)

(175) ARANG PLATES OF MAHA JAYARAJA.

(*Deposited in the Nāgpur Museum.*)

This inscription is one of Mahā Jayarāja issued from the town of Sarabhapura. It records the grant of a village Parvā in the Pūrvavarāshṭra or eastern country. The village has been identified with Pāmgarh in the Bilāspur district (*Epigraphia Indica*, Volume IX, page 283). The capital Sarabhapura of these kings has not yet been identified. Dr. Sten Konow suggests Sarabhāram in the Godavari district, where copper plates of the Lord of Chikur, written in similar characters were found.<sup>1</sup> The inscription is dated in the regnal year, but it apparently belongs to the 8th or 9th Century, as judged from its characters.

(Fleet's *Gupta Inscriptions*, pages 191 ff.; and Cunningham's *Archæological Reports*, Volume XVII pages 55 ff.)

<sup>1</sup> See *Epigraphia Indica*, Volume XIII, pages 104 ff. and Sir John Marshall's Annual Report of the Archaeological Report for 1916-17, page 19.

## (176) RAIPUR PLATES OF MAHA SUDEVARAJA.

*(Deposited in the Nāgpur Museum.)*

This inscription, like that of Mahā Jayarāja (No. 175), is recorded in the box-headed variety of Central India alphabet and was issued from Sarabhapura by Mahā Sudevarāja granting a village (Śīśāhikā) in the Pūrvavarāshṭra or eastern country. The village has been identified with Sirsahi<sup>1</sup> in the Balodā Bazār tahsil of the Raipur district. The inscription is dated in the regnal year, and apparently belongs to 8th or 9th Century A.D.

(Fleet's *Gupta Inscriptions*, pages 196 ff.; and Cunningham's *Archæological Reports*, Volume XVII, page 55.)

## (177) KHARIĀR PLATES OF MAHA SUDEVA.

*(Deposited in the Nāgpur Museum.)*

Khariār is 116 miles from Raipur. The inscription refers itself to the Rājā Mahā Sudeva and is dated in the 2nd year of his reign on the 29th day of Śrāvapa. This gives no clue to its age, but the characters belong to about the 8th Century A.D. The charter was issued from Sarabhapura, and records the grant of the Navanānaka village near Sāmbilaka in the Kshiti Mandahāra.

Navanānaka may be Nahnā or Nainā (3 miles south of Khariār), where the plates were actually found. Other localities are not traceable.

(*Epigraphia Indica*, Volume IX, page 170.)

## (178) RAJIM STONE INSCRIPTION OF JAGAPALADEVA.

*(In situ.)*

This inscription is affixed to a wall of the Rājivalochana temple, and records that one Jagapāla, also called Jagasimha, established a temple of Rāma and assigned a village named Sālamaliya (said to have been deserted and a new village Rohanā established near its ancient site). It is dated in the Kalachuri year 896 on Wednesday, the

<sup>1</sup> *Epigraphia Indica*, Volume IX, page 283.

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(177-a) ARANG COPPER PLATE CHARTER OF  
MAHASUDEVARAJA.

*(In possession of Bhāgirathi Sonkar of Arang.)*

This inscription records the royal confirmation of the grant of a village Śiviliṅgaka situated in the Trīsaḍḍha, *bhukti* by a Pratihāra Bhogilla. The charter was issued from Sarabhapura and is dated in the regnal year. Śiviliṅgaka and Trīsaḍḍha remain unidentified.

*(Not yet published.)*

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(177-b) SIRPUR FRAGMENTARY COPPER PLATE  
INSCRIPTION OF MAHASUDEVARAJA.

*(In possession of Rāmaratnālā Agarwālā, Tāluqādār  
of Sirpur.)*

This inscription records the grant of a village by Mahāsudevarāja of Sarabhapura dated in the regnal year. It bears the seal of Mahājayavarāja, son of Prāsaūna, which shows that there were two sets of plates, one of which lost its seal and another its plates. So the seal was misjoined to a wrong set.

*(Not yet published.)*



8th cf the bright half of Māgha month, corresponding to 3rd January A.D. 1145. This inscription is very important, referring as it does to the various conquests made by Jagapāla for the Ratanpur kings. It mentions a number of names of places which were ruled by different kings in the 12th Century A.D. and which were brought under the Haihaya sway by Jagaoāla. Dr. Kielhorn identified most of them, except those which the writer found incorrectly read by him from the impressions of the inscription, on comparison with the actual record on the stone.

The inscription first gives the genealogy of Jagapāla from Thakkura Sāhilla of the Rājamāla race which gave delight to the Pañchahārīsa race as having gone forth from the Vādahara country (now known as Badahar lying south of Mirzāpur). Sāhilla had a younger brother named Vāsudeva, and 3 sons, Bhāyila, Desala and Svāmin, who conquered the Bhaṭṭavila (Baghelkhand) and Vihārā countries. Svāmin had two sons of whom the elder one Jayadeva acquired the district of Dāṇḍora (Sargujā), while Devasimha, the younger son, took the Komo *māṇḍala* (Pendrā) Zamindārī. After this a lady (Udayā) is mentioned, who was the mother of Jagapāla, whose father must have been either Jayadeva or Devasimha, as the record does not make a specific mention of the same.

The exploits of Jagapāla are further described. Afraid of him, the valorous Māyūrikas (apparently people of Mayurbhanj State in Orissa) and the Sāvantas (the aboriginal Saontā tribe found in the Bilāspur district) betook themselves to the mountains. Moreover, during the reign of the illustrious lord Jājalladeva, Jagapāla conquered Rāṭha, Terama and Tamanāla (Tāmnār) countries, all situated to the north of the Raigarh State and included in it. During the reign of Ratnadeva, he conquered Talahāri (probably the northern portion of the lānjgir tāhsil)<sup>1</sup> and Sindūramāṅgu (the country round about Rāmṭek in the Nāgpur district). But Jagapāla's chief exploits appear to fall within the reign of Prithvīdeva, when he not only took the forts of Saraharāgadā (Sorar), Machakā Sihavā (Mechkā Sihāwā, south of Dhamtarī) and

<sup>1</sup>The writer first thought that Talahāri may have been the old name of the Gaṇḍai Zamindārī in the Drug district owing to the existence of a village named Talhali in that estate, but he has now abandoned that idea for reasons set forth in Inscription No. 211.

conquered the Bhramaravadra country (probably Bhramarakūṭa, the old name of the central portion of Basāri, but also took Kāntāra, Kusumabhoga and Kāndādōṅgar (in the south of Biśrā-Navāgarh Zainīdārī) and the district of Kākaraya (Kānker). Jagapāladeva would seem to have founded or re-built the town Jagapālapura, which is not traceable now. He had two younger brothers, Gājala and Jayatsimha. We are finally told that during the reigns of the three Haihaya princes named in the record, the prime minister was Devarāja, with whose aid the three brothers, Jagapāla, Gājala and Jayatsimha, accomplished their victories.

From this brief abstract it will be seen that Jagapāla and his ancestors were petty chiefs, generals and feudatories of the Chedi rulers of Ratanpur whom they helped to extend their territory.

(*Indian Antiquary*, Volume XVII, pages 135 ff.; *Asiatic Researches*, Volume XV, pages 512 ff.; Cunningham's *Archaeological Reports*, Volume XVII, page 18; and *Drug District Gazetteer*, pages 38 ff.)

#### (179) KHALARI STONE INSCRIPTION OF THE REIGN OF HARIBRAHMADEVA.

(*Deposited in the Raipur Museum.*)

The inscription refers to the reign of Haribrahma of the Kalachuri branch of the Ahihaya (Haihaya) family. His father was Rāmadeva who slew Bhopiṅgadeva. Rāmadeva's father was Siṁhanadeva who conquered 18 strongholds of the adversaries. The object of the inscription is to record the foundation of a temple of Nārāyaṇa by a Mochi (shoemaker) Devapāla at Khala-vāṭikā (the present Khalārī, 28 miles from Raipur), the capital of Haribrahmadeva. It is dated in the (Vikrama) year 1470, the Śaka year 1334 and the year Plava of the sixty years' cycle of Jupiter on the 9th of the bright fortnight of Māgha, a Saturday, while the moon was in the Nakṣatra Rohiṇī. These details, Dr. Kielhorn pointed out, did not work correctly to either the Vikrama or Śaka years as given in the record, and the proper year should have been Vikrama 1471 expired or Śaka 1336 expired, corresponding to A.D. 1415, when the 9th *tithi* of the bright half of Māgha fell on a Saturday, the 19th January.

(*Epigraphia Indica*, Volume II, pages 228 ff.)

(180) RĀIPUR INSCRIPTION OF BRAHMADEVA  
OF THE VIKRAMA YEAR 1458.

(*Deposited in the Nāgpur Museum.*)

The inscription records the foundation of a temple of Hāṭakeśvara (Siva) by the Nāvaka Hajirājadeva during the reign of Brahmadeva of Rāyapura, whose genealogy is given thus:—At Rāyapura (Raipur) there was a great prince Lakshmīdeva; his son was Simhana; his son Kāmachandra; and his son again Harirāyabrahma (in the sequel called simply Brahmadeva). The inscription is dated in the (Vikrama) year 1458 or Śaka 1322 named Sarvajita Samvat on a Friday, the 8th of bright half of Phalguni, corresponding to Friday, the 10th February A.D. 1402.

(*Indian Antiquary, Volume XXII, page 83; Cunningham's Archaeological Reports, Volume XXII, page 77.*)

(181) ARANG PLATE OF THE HAIHAYA KING  
AMARASIMHADEVA.

(*In the possession of Anjori Lodhi of Araṅg.*)

This is a *sānḍ* given by Rāja Amarasingha (simha) to Thākur Nandu and Ghāśrāya, ancestors of Anjori Lodhi, exempting their family from payment of taxes in respect of ordinary marriages, widow marriages, desertion by a wife and property of deceased persons in the family. It is dated on the 7th of the bright fortnight of Samvat 1792, corresponding to 1735 A.D. Nandu appears to have been displeased and left Araṅg for Dhamtarī. He returned back on the concessions named above being granted. Amarasingha was the last ruler of the Raipur Haihaya branch. He continued to administer the government till 1750 A.D., when he was quietly ousted and given a maintenance grant by the Bhonsalas of Nāgpur.

(*Nelson's Raipur District Gazetteer, page 56, and Gokulprasad's Raipur rāṣmi or Raipur District Gazetteer in Hindi, page 35.*)

## (182) SIHAWA STONE INSCRIPTION OF KARNARAJA.

*(In situ.)*

Sihawā is 76 miles from Raipur. The inscription is one of Karṇarājā of Kākaira and records the construction of 5 temples and a sixth in his queen's name, Bhopalladevi. They are stated to have been all built at Devahṛada which has been identified with Sihawā. The inscription is dated in the Śaka year 1114, corresponding to A.D. 1191-92.

The inscription opens with an invocation to Śiva and the moon, the latter being the progenitor of the family. The first king mentioned is Simharāja, whose son was Vāgharāja, from whom was born Vopadeva, the father of Karṇarāja who built the temples. Karṇarāja is apparently of the same family to which inscriptions Nos. 299 and 300, found in Kāker, refer, and by combining the information from these records we get 7 generations of Kāker kings, from Simharāja down to Bhānudeva of the 14th Century.

*(Epigraphia Indica, Volume IX, pages 182 ff.)*

## B.—UNIMPORTANT, INCOMPLETE OR ILLEGIBLE INSCRIPTIONS.

## (183) ARANG STONE INSCRIPTIONS.

*(In situ.)*

This much damaged inscription is on a slab built into the parapet wall of the Mahāmāyi temple. It begins with an invocation to Vishnu, and in line 13 the name or title Ranakesari occurs. This may refer to the brother of Mahāśivagupta of Sirpur, who was so named.<sup>1</sup>

There is also a fragmentary Brāhmī record here which reads as follows:—

*Bhaṅgāra Pavvato vali yoga vidhi tāpako.* The meaning is not clear.

*(Cousens' Progress Report, 1904, page 50.)*

<sup>1</sup> *Epigraphia Indica, Volume XI, page 185.*

## (184) SIRPUR BUDDHA IMAGE INSCRIPTION.

*(In situ.)*

In the compound of the Gandheśvara temple there is a large image of Buddha with a halo, upon which is engraved the Buddhist confession of faith in letters of the 8th or 9th Century A.D., and runs as follows:—"The Tathāgata (Buddha) explained the cause of those matters which spring from a cause and the mode of its destruction. This was what the great Ascetic taught".

This formulates Buddha's method of salvation. He traced the misery of worldly existence to certain causes and showed how to counteract them and thus attain the highest bliss.

## (185) TURTURIYA BUDDHA IMAGE INSCRIPTION.

*(In Situ.)*

Turturiyā is a sacred place close to the village Baheriā, about 50 miles from Raipur and 15 from Sirpur. There are some idols of Buddha here which are inscribed with the Buddhist formula, the same as carved on the Buddha image at Gandheśvara temple (see No. 184).

*(Raipur District Gazetteer, page 351.)*

## (186) SIRPUR SURANG MOUND STONE INSCRIPTION.

*(Deposited in the Raipur Museum.)*

This stone is very much damaged. It refers to king Śivagupta of Sirpur. The engraver's name appears to be Śilāditya.

*(Cunningham's Archaeological Reports, Volume XVII, page 27; and Cousens' Progress Report, 1904, page 48.)*

## (187) SIRPUR RIVER GATE-WAY INSCRIPTION.

*(In situ.)*

On the top of the retaining wall outside the river gate-way of the Gandheśvara temple there is a slab with an inscription in Sanskrit, which seems to record the name of Prince Devanandi and the name of the engraver as Gonpa who was apparently the same Gonpa mentioned in Sirpur Lakshmana temple inscription (No. 174).

*(Cousens' Progress Report, 1904, page 50.)*

(188) RAJIM RAJIVALOCHANA TEMPLE INSCRIPTION.  
*(In situ.)*

The inscription is affixed to a wall of the Rājīvalochana temple and is engraved in what are usually called *Kuṭīla* characters. The record is damaged but speaks of the construction of a Vishṇu temple. Other significant terms occurring in the record are Pāṇḍava (line 4), the celebrated King Nala (*khyāto nṛipo nala*, line 6), Prīthvirāja (line 7) and Virūparāja (line 9). The characters appear to belong to the 8th or 9th Century.

(Cousens' *Progress Report*, 1904, page 48; Cunningham's *Archæological Reports*, Volume XVII, page 18.)

(189) PILLAR INSCRIPTIONS IN RAJIVALOCHANA  
 TEMPLE AT RAJIM.  
*(In situ.)*

These are pilgrim records giving the names of visitors such as Videśāditya, Pūrṇāditya, Vakarādhavala, Bhagavatī, Ratnapurushottama, Mānadevi, Salonatuṅga, etc., but none of these names appears to be of any historical value. Curiously that ubiquitous Jogi Magaradhvaja is absent here. The characters in which the names are written belong to about the 9th Century A.D.

(Cunningham's *Archæological Reports*, Volume XVII, pages 19 and 20; and Cousens' *Progress Report*, 1904, pages 48 and 49.)

(190) KULESVARA TEMPLE INSCRIPTION AT RAJIM.  
*(in situ.)*

The inscription contains 20 lines, but is so abraded that it is altogether illegible. In line 5 a name Śrīsaṅgama is visible. This apparently refers to the confluence of the Pairi and the Mahānādi at whose junction in the middle of the stream the temple is built. The characters show that the record was engraved in the 9th Century A.D.

Another inscription of a more recent date describes the inundation of the Mahānādi. It is in Hindi verse (*sorāsthā*) <sup>1</sup>.

(Cousens' *Progress Report*, 1904, pages 48 and 49; and Cunningham's *Archæological Reports*, Volume XVII, page 15.)

<sup>1</sup> See Gokulprasad's *Rajpur rāzmi*, page 82.

## (191) DEOKUT STONE INSCRIPTION.

*(In situ.)*

Deokūt is a village 8 miles west of Sihāwā in the Dhamtari tahsil. There are four old temples there, in one of which there is a small inscription mentioning the name of Vāgharāja, who was a Kānker king about the 12th or 13th Century. The same king is mentioned in the Gurur pillar inscription.

(*Raipur District Gazetteer*, page 280; and *Epigraphia Indica*, Volume IX, page 185, foot-note 1.)

## (192) KANDADONGAR ROCK INSCRIPTION.

*(In situ.)*

Kāndādōngar is a hill 77 miles from Raipur. The nearest village is Godihāri. On the Kāndādōngar hill there is what is called a Jogi-māṭha, where on a rock there are five different inscriptions which are illegible. Some of them appear to be pilgrim records. Kāndādōngar is a very old place and finds mention among the places conquered by Jagapāla in his Rājim Inscription No. 178.

## (193) RAIPUR FORT INSCRIPTION.

*(In situ.)*

In the Mahāmāyā temple inside the Raipur fort there is a long inscription which however does not give much historical information.

## (194) MURMURA STONE INSCRIPTION.

Murmurā is a village in the Dhamtari tahsil. A slab was found here with the name Aditya Varāha inscribed on it. This name is unknown to epigraphical literature.

On the pedestal of a statue at Dhamtari, there is a small inscription which is illegible.

(195) SPURIOUS GHOTIA PLATES OF PRITHVIDEVA II.  
*(Deposited in the Nāgpur Museum.)*

These copper plates were found at Ghoṭia in Baloda Bazār tahsil.

The inscription purports to record the grant of a village Goṭhayā (clearly the present Ghoṭia) situated in Sagatta Maṇḍala, to one Gopāla Śarma by the Haihaya king Prithvideva II and his genealogy is given, commencing from Kekkala (Kokkala), the name of Kārttavīrya being mentioned as the originator of the family. The descendants of Kokkala who find a mention are his son Kaliṅgarāja, grandson Kamalarāja, and great-grandson Ratnarāja I. The latter's wife was Nonallā, from whom was born Prithvideva I, whose son was Jājalladeva I, whose son was Ramhadeva (Ratnadeva II), whose son was Prithvideva II, 'of bright fame'.

The charter is dated Samvat 1000 on a Thursday of the bright fortnight of Bhādrapada month, the most important item, the date being omitted. The record does not state what Samvat it refers to. If it be taken to be the Kalachuri or Chedi era, which was started in 248 A.D. by the ancestors of the king mentioned in this record and which was universally used in Kosala or Chhattisgarh, of which Ratnadeva II is mentioned as an ornament in the tenth verse of this record, we would arrive at a period (1248 A.D.) when Prithvideva II's great-grandson and namesake, Prithvideva III, had ceased to rule and the latter's grandson or great-grandson was occupying the throne. Clearly, therefore, the Samvat referred to in the record cannot be a Kalachuri one. After the disuse of this era in Chhattisgarh we find no other Samvat in use, except Vikrama or Saka. The latest date in the Kalachuri era found on inscriptions of Chhattisgarh is 933 (1181 A.D.) of the time of Ratnadeva III.<sup>1</sup> A record belonging to the time of his son Prithvideva III (after whom no successors find an inscriptional mention, though the line continued up till 1732 A.D.) is dated in the Vikrama year 1247 or A.D. 1190<sup>2</sup>. In this record the word Vikrama is not specifically mentioned, but in the Khalāṛī stone inscription, which refers to the Raipur branch of the Haihaya kings, the date is specifically given as Vikrama 1470 or Saka 1334, corresponding to 1415 A.D., as found by Dr. Kielhorn after the

1. *Epigraphia Indica*, Volume I, page 451.

2. See No. 197.

3. *Epigraphia Indica*, Vol. II, page 288.

correction of some inaccuracies. From this it would appear that the dating in Vikrama era had gained currency by the middle of the 10th century of the Kalachuri era or the end of the 12th century of the Christian calendar. It may be noted that the Śaka era was not much in vogue in Chhattisgarh, as we do not find it used except in sporadic cases, and that too in conjunction with the Vikrama era as in the Khalārī record. In the present case the Śaka year would be as unsuitable as the Kalachuri year, as it would correspond to 1078 A.D., which falls about the reign of Prīthvīdeva II's great-grandfather's grandfather.

The present forgery appears to have been committed when about a hundred years after the death of Prīthvīdeva had passed away, that is, about the middle of the 13th century A.D., when any date could have been assigned to him without being easily detected. To give the record the sanctity of great antiquity, the date of the grant was apparently put back 300 years and dated in the Samvat prevalent at the time, *viz.*, the Vikrama era, whose year 1000, corresponding to 943 A.D., gave the desired age. But the effect of this (apparently not noticed at the time) was a reference to a time anterior to the advent of the Haihayas in Chhattisgarh. It fell about the time when Kokkala's father reigned at Tripuri in the Jubbulpore district.

(*Indian Antiquary*, 1925, pages 44 ff.)

#### C.—MUSEUM INSCRIPTIONS.

Sirpur Lakshmaṇa temple slab of Mahāśivagupta Bālārjuna (see No. 174).

Sirpur Suraṅg mound fragmentary inscription of Śivagupta (see No. 186).

Drug stone inscription of the reign of Śivadeva (see No. 232).

Sirpur fragmentary inscription completely worn out.

Pujārīpāli stone slab (see No. 311).

Akaltarā stone slab of the Kalachuri Rulers of Ratnapura (see No. 204).

Khalārī stone slab of the reign of Haribrahmadeva of the Vikrama year 1470 (see No. 179).

## BILASPUR DISTRICT.

### A.—IMPORTANT INSCRIPTIONS:

#### (196) RATANPUR STONE INSCRIPTION OF JAJALLADEVA

(*Deposited in the Nāgpur Museum.*)

This inscription was originally found at Ratanpur, a town 16 miles north of Bilaspur. It refers to the reign of Jājalladeva of Ratnapura and is dated in the Chedi year 866 on the 9th day of the bright half of Mārgaśirsha on a Sunday corresponding to 8th November A. D. 1114. By way of introduction the inscription gives the following account of prince Jājalladeva and his ancestors. In the lunar race there was Kārtavīrya, the ancestor of Haihaya, from whom were born the Haihayas. In the race of these princes was born the Chedi ruler Kokalla. He had eighteen sons, of whom the first-born was ruler of Tripuri, while the others became lords of *mandalas*. A descendant of one of these younger sons was Kaliṅgarāja who acquired Dakshinakosala, where he settled and made Tummāna his capital. His son was Kamalarāja, and his son again Ratnarāja or Ratneśa who ornamented Tummāna with temples, gardens, etc., and founded Ratnapura. He married Nonallā, a daughter of Vajjūka, the prince of the Komo *mandala*, who bore to him a son Prīthvīdeva or Prīthviśa, who succeeded Ratnarāja, and built temples at Tummāna and a tank at Ratnapura. He married Rājallā, who bore to him Jājalladeva. Jājalla was allied with the ruler of Chedi and honoured by the princes of Kanyakubja and Jejābhuktika. He defeated and captured in battle one Someśvara, and had either annual tribute paid or presents given to him by the chiefs of the *mandalas* of (Dakshina)-Kosala, Andhra Khimidi, Vairāgara, Lāñjika, Bhānārā, Talahāri, Dāṇḍakapura, Nandāvali and Kukkuṭa.

Dr. Kielhorn identified some of the places mentioned above,—for instance, Vairāgara with Wairāgarh, 80 miles north-east of Chāndā; Lāñjikā with Lāñji, 38 miles south-east of Bālāghāt; Komo with the place of that name, 40 miles north of Bilaspur; Andhra Khimidi with Khimidi in Ganjam; and Tummāna with 'Jūnā shahar,' or old Ratanpur. Tripuri (Tewar, 6 miles from Jubbulpore) and Dakshina Kosala (Chhattisgarh) are well-known places. All these localizations are correct, except that of Tummāna, which still exists under the name of Tumāna and is 45 miles north of Ratanpur.<sup>1</sup> Of the remaining places, Bhānārā is the present Bhandāra.<sup>2</sup> Dr. Kielhorn thought that the princes

<sup>1</sup> *Bilaspur District Gazetteer*, page 298.

<sup>2</sup> *Bhandara District Gazetteer*, page 190.

alluded to in this record were probably Govindachandra of Kanyakubja (Kannauj), Kirtivarmadeva Chandella of Jejakabhukti (Jajhauti or Bundelkhand) and Yaśah Karna or Gayakarṇa of Tripuri (Tewar). A king Someśvara is also mentioned. Apparently he was the Nāgavarṣīl king of Bastar. In this record there is a mention of Tritasaurya, which Dr. Kielhorn thought to be a place name whence the Haihayas originally came, but it appears to the writer to be the name of a hostile tribe they conquered.

The proper object of the inscription is to record the establishment of a monastery at Jājallapura, for whose maintenance the villages Siruli and Arjunakonnaśarana were granted. Jājallapura is probably identifiable with Jājnagar Pāli, about 12 miles from Ratanpur, but the villages granted are not traceable.

(*Epigraphia Indica*, Volume I, pages 32 ff.)

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(197) RATANPUR STONE INSCRIPTION OF PRITHVIDEVA III.

(*Deposited in the Nāgpur Museum.*)

The inscription refers itself to the reign of Prithvīdeva, and is dated in the (Vikrama) Samvat 1247, corresponding to A.D. 1189-90. This king is stated to have been the son of the Chedi prince (Ratnadeva), the vanquisher of Choda and Gaṅga champions. He in turn was the son and successor of Jājalladeva of the lunar race. The object of the inscription is to record the erection of a Śiva temple at the village of Sambā by Devagāna, who himself composed the record.

(*Epigraphia Indica*, Volume I, pages 45 ff.)

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(198) KHAROD STONE INSCRIPTION OF RATNADEVA OF THE CHEDI YEAR 933.

(*In situ.*)

Kharod is a village 37 miles from Bilaspur. The inscription is affixed to the temple of Lakhneśvara, and

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<sup>1</sup>*Epigraphia Indica*, Volume X, page 26.

<sup>2</sup>*Indian Antiquary*, 1924, pages 269 and 270.

gives a complete list of Kalachuri rulers of Ratnapura down to Ratnadeva III, and proves thus beyond doubt that there really were 3 princes of Ratnapura called Ratnarāja or Ratnadeva. The inscription states that in the family of Haihayas there was a prince who had 18 sons, one of whom was Kaliṅga. His son was Kamala, the lord of Tummāṇa; from him sprang Ratnarāja I and then came Prithvideva I. His son was Jājalladeva I who defeated Bhujabala, the lord of Suvarṇapura. Jājalladeva's son was Ratnadeva II who defeated the prince Chodagaṅga, the lord of the country of Kaliṅga. His son was Prithvideva II, and his son again was Jājalladeva II who married Somalādevī and whose son was the prince Ratnadeva III during whose reign the inscription was put up. It is dated in the Chedi Samvat 933, corresponding to A. D. 1181-82. Tummāṇa was the original capital of the Kalachuris in Chhattisgarh. It is at present included in the Lāphā Zamindāri of Bilaspur district. Suvarṇapura must be Sonpur on the Mahānādī, the present capital of a State of the same name recently transferred from the Central Provinces to Orissa. Kaliṅga of course formed part of Orissa by the sea-side. Besides the names of countries, the inscription mentions the following villages in the second half portion of the record which gives the genealogy of Ratnadeva III's minister. He is stated to have built *māṇḍapas* of temples at Kharod and Ratanpur, and another one at Vanavauda, while at Poratha he built a Śiva temple, in Nārāyaṇapura an alms-house and a garden, and at Usuvā a tank. Nārāyaṇapura is about 20 miles south-west and Poratha 30 miles north-east of Kharod. Vanavauda may have been corrupted into Banaudā, and finally Balaudā, and may be the present Balodā, 5 miles from Kharod. There are traces of old temples there.<sup>1</sup> Usuvā is not traceable.

(*Indian Antiquary*, Volume XXII, page 82; Cunningham's *Archæological Reports*, Volume VII, page 201, and Volume XVII, page 43; Cousens' *Progress Report* for 1904, pages 53 ff.)

(199) AMODA PLATES OF PRITHVIDEVA I.

(*Deposited in the Nāgpur Museum.*)

Amodā is a village 10 miles from Jānjgir in the tahsil of the same name. Of the 4 sets of copper-plates found

<sup>1</sup>Cunningham's *Archæological Reports*, Volume VII, page 196.

together in a field this record is the oldest and refers itself to Prithvīdeva I of the Haihaya lineage. It records the grant of a village named Vasahā of the Yayapara *maṇḍala* to a Brāhmaṇa named Keśava, whose forefathers had emigrated from Hastiyāmaṭha on the occasion of the dedication of a Chatushṭikā or hall resting on 4 pillars built at Tummāṇa on Sunday, the 7th. of the dark fortnight of Phālguna in the Chedi year 831, which regularly corresponds to Sunday, the 27th January 1079 A.D. This is the oldest dated record of the Haihayas of Mahā Kośala. The Samvat is put down as Chediśasya, which is another item in support of the view that Chhattīsgarh is a corruption of Chediśagarh, meaning the forts or districts of the "lord of Chedi" and not "36 forts".

The genealogy of the donor is traced to Kārtavīrya who imprisoned Rāvaṇa and from whom the Haihayas were born. In this line Kokalla became the lord of Chedi and other countries. He is recorded to have raided treasures of Karnāṭa (Karnāṭaka), Vaṅga (Bengal), Gurjara (Gujarāt), Koṅkāna and Śākambharī (Sāmhar in Rājputāna) and also of Turushkas (Musalmāns, probably of Sindh) and Raghus (apparently of Northern Kosala or Oudh). Kokalla had 18 sons of whom the eldest became the king of Tripurī (Tewar near Jubbulpore), while others were made feudatory chiefs. To one of these younger brothers was born Kaliṅgarāja, whose son was Kamalarāja. The latter defeated an Utkala (Orissa) king. To him was born Ratnarāja or Ratnadeva, whose son was the donor Prithvīdeva I, described as the master of 20 thousand, the lord of the whole of Kosala and a Mahāmaṇḍala. This shows that Dakshina Kosala in his time contained 20 thousand towns and villages.

Of the geographical names mentioned in the record Vasahā is the present Basahā 33 miles from Bilāspur. Yayapara *maṇḍala* is apparently Jaijaipur 43 miles from Bilāspur. Tummāṇaka or Tummāṇa is the present Tumān about 51 miles from Bilāspur. Komomāṇḍala from which the donor's mother hailed is the present Pēndrā Zamīndārī which still contains a village named Komo. The equivalents of other places have been already given against them within brackets.

(*Epigraphia Indica, Volume XIX, pages 75 ff.*)

## (200) AMODA PLATES OF PRITHVIDEVA II.

*(Deposited in the Nāgpur Museum.)*

Of the four sets of copper plates found together at Amodā two sets belonged to Prithvīdeva II dated in the Chedi years 900 and 905, respectively. The former records the grant of a village Āvalā of the Madhya *mandala* on the occasion of a lunar eclipse and the latter of Buḍubudu in the same *mandala* on the Rājya Akshaya Tritiyā day to a family of Brāhmaṇas come from Takāri. The dates of the charters fall on Friday, the 25th March 1149 A.D. and Saturday, the 17th March 1154 A.D.

The genealogy of the donor in both is given as in the Amodā plates of Prithvīdeva I (No. 199) and is extended to the donor by mentioning that Jājalladeva was born to the latter. His son was Ratnadeva II from whom was born Prithvīdeva II.

The villages granted Āvalā and Buḍubudu are identified with Aurābhāṭā and Burbur both included in the Lāphā Zamindārī in which Tumān, the old capital of the Haihaya kings is situated. Apparently from this fact the country round about was appropriately known as Madhyamāṇḍala or Central district.

*(Indian Historical Quarterly, Calcutta, Volume 1, pages 405 ff.)*

## (201) AMODA PLATES OF JAJALLADEVA II.

*(Deposited in the Nāgpur Museum.)*

As stated before four different charters granted by three different kings were found at Amodā, one of which refers to the reign of Jājalladeva II dated in Samvat 912, the details whereof work out as equivalent to Friday, the 14th July 1161 A.D. The genealogy of the donor is given as in the two charters of Prithvīdeva II (No. 200) with the addition that the latter's son was Jājalladeva II. The charter records the grant of a village Bunderā to two Brāhmaṇas by way of thanksgiving on an escape from a great calamity, when the donor had almost lost his kingdom, in a battle with one Dhīrū, apparently a local aboriginal chief. There are only two geographical names in the record, viz., Bunderā which exists in the Janjgīr tahsīl, and Jadera to which the writer of the grant belonged. The latter is untraceable.

*(Epigraphia Indica, Volume XIX.)*

## (202) AKALTARA STONE INSCRIPTION.

(In situ.)

Akaltarā is a station on the Bengal-Nāgpur Railway, 17 miles from Bilāspur.

The inscription was originally brought from Kotgadh and has been affixed to the Siddheśvara temple newly built by the mālguzār of Akaltarā. It refers to the Kalachuri kings of Ratanpur and mentions the names of Prithvīdeva I, his son Jajalladeva I, whose queen was Lachhallādevī and their son Ratnadeva II. We are then told that there was a Vaiśya prince Devarāja who was a feudatory of Ratnadeva's ancestors. Devarāja's son was Rāghava, and the latter's son was Harigana, a support of the Kalachuri family. Harigana's son was Vallabharāja, who is represented to have overrun the Ladahā country and to have reduced the king of Gauḍa. He constructed a temple to Revanta, son of Saptāśva or Sun, a *vāhyālt* or stables for beasts of burden, and attached to a pleasure house a tank called Vallabhasāgara after him. The inscription is not dated, but the Kugdā<sup>1</sup> inscription (No. 219) enables us to fix the time, as we know from it that in the Kalachuri year 893 (A.D. 1141) Prithvīdeva II and Vallabharāja were living.

The record was composed by one Devapāṇi, who was also the author of the Akaltarā inscription now in the Raipur Museum (No. 204). We therefore find some of the verses identical in both; for instance, verses 16, 17 and 23 of this inscription are almost the same as 9, 10 and 20 of the other one.

With regard to geographical names occurring in this record, Dr. D. R. Bhāndārkar is in favour of placing Ladaha in the Deccan, as a Ladahā or Lahadā is mentioned in Varāhamihira's Brīhatsaṁhitā in conjunction with Asmaka and Kolūta, the former of which Dr. Bühler has conclusively proved that it was in the Deccan. The Deccan, however, appears to be rather too far away for a chieftain of Kotgadh to conquer. What is more probable is that Vallabharāja conquered the adjoining southern tracts of Bilāspur, still known as Ladiā or Lariā country<sup>2</sup>.

<sup>1</sup> Indian Antiquary, Volume XX, page 84.

<sup>2</sup> Since this was written in 1913, Mr. B. Singh Deo has shown in the Journal of the Bihar and Orissa Research Society (March 1927) and Journal of the Andhra Historical Research Society (October 1927) that it comprised the present Mayūrbhañj State and Singhbhum District from the fact that the Jaina Aryāṅga utta States that Lord Mahāvīra "travelled in the pathless countries of the Lāḍhas in Vajjabhūmi and Subbabhūmi." This however does not exclude the tracts lying between Bilaspur and these places as forming part of the Lāḍha country.

as distinguished from the Oriyā country. In fact, Koṭgadī itself is now included in the Lariā country, but probably it was not when Vallabharāja ruled there. Gauda was the old name of Bengal.

(Cousens' *Progress Report*, 1904, pages 51 and 52.)

**(203) SEORINARAYAN STONE INSCRIPTION.**

(*In situ.*)

Seorinārāyan is 39 miles south of Bilāspur. The inscription is built into the plinth of the temple of Chandrachūḍeśvara, and is much damaged by a part of the slab having peeled off. It gives the usual list of Kalachuri kings down to Jajalladeva II, with no new information about them. But it furnishes some interesting data in respect of the collateral princes of the Kalachuri dynasty. One of these was Sarvadeva, a younger brother of Prīthvīdeva. He got Sonṭhīva (the present Sonṭhī, 20 miles north of Seorinārāyan) as a share of patrimony, and settled there. His son was Rājadeva who had 4 sons, *vis.*, Tejalladeva, Ulhanadeva, Gopāladeva, and Vikāṇadeva. Gopāladeva had a son Amanadeva who was loved by the king Jājaladeva as his own son. In line 18 the defeat of a Chedi ruler is mentioned, and in line 20 the death of a prince whose three queens became Satis with him, but the names and other details are lost owing to the stone having broken away. From line 21 onwards the charitable works of these princes are enumerated. Thus Sarvadeva is stated to have built at Sonṭhīva a temple of Śiva and a tank, together with an orchard. In Pathariā, 16 miles south-east of Seorinārāyan, Rājadeva is stated to have done the same. At Vāṇārī, which may be identified with Banārī, 25 miles north of Seorinārāyan, a queen Rambhalla is stated to have constructed a tank, and at Pajanī, probably Pachri (one of the 4 villages bearing that name in the Jānjugir tahsil), she grew a mango-grove.

The inscription was composed by Kumārapāla, a descendant of Sahasrārjuna, whom the Kalachuris claim as their original ancestor. The proper object of the inscription is a grant of the village Chiñcholi, by the composer himself, by the god Chandrachūḍa (Śiva). This village is probably the present Chicholi, 25 miles west of Seorinārāyan. The inscription is dated in the Chedi year 917 or A. D. 1165.

(Cousens' *Progress Report*, 1904, pages 52 and 53.)

## (204) AKALTARA FRAGMENTARY INSCRIPTION.

*(Deposited in the Raipur Museum.)*

This inscription was originally brought to Akaltara from Kotgadhp, about a mile away, and has only been recently removed to the Raipur Museum. It contains portions of 26 lines in which the following names of Ratanpur kings and queens occur :—Ratnadeva, Harigana, Lachchalladevi, Vallabharaja, Ratnadeva II and Jayasimha-deva.

In line 16 the name of (Ha)takeśvarapuri is mentioned, which seems to have been an important place, as it finds mention in other inscriptions.<sup>1</sup>

*(Indian Antiquary, Volume XX, pages 84 and 85; Cunningham's Archaeological Reports, Volume VII, page 211; and Cousens' Progress Report, 1904, page 52.)*

## (205) MAHAMADAPUR STONE INSCRIPTION OF THE KALACHURI KINGS OF RATNAPURA.

*(Deposited in the Deputy Commissioner's bungalow at Bilaspur.)*

Mahāmadapur (not Muhammadpur) is a village 19 miles from Bilaspur. It contains a number of old remains, among which an inscription was found which refers itself to the Kalachuri rulers of Ratnapura. It is not very legible, but the following was made out by Dr. Kielhorn. In the Tummaṇa country there was a king Jājalladeva, the ornament of the Kalachuris. Another was Ratnadeva, from whom Prithvideva was born. Further on, the names of Vallabharaja and Prithvideva II occur. The latter had a brother named Akāladeva, who apparently gave his name to the Akaltara village, which is only 2 miles from Mahāmadapur.

*(Indian Antiquary, Volume XX, page 85; Cousens' Progress Report, 1904, page 50; and Nelson's Bilaspur District Gazetteer, pages 255 ff.)*

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<sup>1</sup> See Ratanpur Bādal Mahal Inscription, No. 211.

## (206) MALHAR STONE INSCRIPTION OF JAJALLADEVA.

*(Deposited in the Nāgpur Museum.)*

Malhār, or more correctly Mallār, is a village 16 miles south-east of Bilāspur. It contains numerous old remains of temples together with a number of inscriptions of which the one under notice is the most important. It refers itself to the reign of prince Jājalladeva, a ruler of Tummāna, and is dated in the Chedi year 919, corresponding to A.D. 1167-68. It records the erection in the town of Mallala of a temple of Kedāra (Śiva) by a descendant of a renowned Pañjita Gaṅgādhara (a native of Kumbhaṭi in the Madhyadeśa) who settled in Tummāna and obtained the village Kosambi from Ratnadeva, the vanquisher of Chodagaṅga of the lunar dynasty. Ratnadeva is stated to have been the father of Prīthvīdeva, who in turn was the farther of Jājalladeva. Mallala is evidently Mallār, while Kosambi may be Kosamījh, 8 miles from Mallār.

*(Epigraphia Indica, Volume I, pages 39 ff.)*

## (207) PALI TEMPLE INSCRIPTIONS.

*(In situ.)*

Pali is 27 miles from Bilāspur. In an old but extremely beautiful temple there are a number of short inscriptions, in 5 of which the name of Jājalladeva is given. Mr. Cousens is of opinion that he must have been Jājalladeva I of the Ratanpur dynasty. Over the doorway of the sanctum there is a record stating that the structure was made by Vikramaditya, son of the great feudatory Śrimalladeva, and on a window sill there are two pilgrim records, one by Visveśvara, and another by that mysterious 'Śri Magardhaja Jogi 700' which Mr. Cousens remarks "so puzzled the late Sir Alexander Cunningham and his assistants. They looked upon the '700' as indicating an era, but in what era they could not say". The name occurs on temples at Kelod in Nāgpur, Mārkaṇḍa and Churil in Chāndā, Poṭenār in Bastar, Boramdeo and Kaṅkāli in Kawardhā, Dewargāon in Khairāgarh, Bilahrī in Jubbulpore, Higdoria in Damoh, Narsinghpur, Māndhātā in Nimār, and at Amarkanṭak, Chandrehe, in Baghelkhānd, Narāyanpurā in the Orchhā State, Khurdā, Khajarāhā, Chitor and elsewhere outside the Central Provinces. It is found from Chitorgarh in the west and Khajarāhā in the north to Kaṭak on the coast on the south-east, and ever the same '700' accompanies the name. It is of course impossible for a Jog i

to have visited all these shrines in one year, and hence the idea of the figure indicating a date must be abandoned. Its true meaning is now found in the explanation that Magardhaja measured his importance by the size of his following, and that he was the leader of 700 disciples. The writing is not in the same hand in each case as one should expect it to be, were it written by one solitary Jogi wandering from shrine to shrine. The name was no doubt engraved by some one of his many disciples, but not always by the same man. The matter is now set at rest by the discovery of a manuscript history of Ratanpur which mentions the fact that Magardhvaja Jogi was the head of a Maṭha at Ratanpur itself. He with his 700 disciples set out on pilgrimage along with king Jajalladeva and never returned back. This occurred in the 12th century A.D. (See *Indian Historical Quarterly*, Calcutta, Volume III, pages 408 ff.)

(Cousens' *Progress Report*, 1904, pages 28, 29 and 52.)

#### (208) KHAROD DAMAGED STONE INSCRIPTION.

(*In situ.*)

This inscription is in the Lakhneśvara temple at Kharod (see No. 198). It was found plastered over. The pujāri endeavoured to take off the covering, but in doing so he damaged the record so badly, that it is now almost illegible.

However, the names of two kings, Indrabala and his son Isānadeva of the Lunar dynasty, are visible, and there is a mention of a village which appears to be Ghoṭhapadrakagrāmāḥ, apparently granted for the maintenance of the temple. The characters of this record are older than those of the Kalachuri inscription of Ratnadeva III in this temple, and are exactly of the type found at Sirpur. Indrabala must therefore be identical with a king of that name in the Sirpur dynasty. The Lakshmaṇeśvara (*vulgo* Lakhneśvara) temple must therefore have been built by a scion of the Sirpur dynasty, whose record the Kalachuris, when they came into power, plastered up putting one of their own instead. It may be noted that curiously enough there is a temple at Sirpur which is called the Lakshmana temple. It was built by the mother of Śivagupta Bālārjuna, and there is a sort of analogy in the names of villages granted. A number of them end in *padra*, as does the village in this record.

(Cousens' *Progress Report*, 1904, page 54.)

## (209) RATANPUR MAHAMAYA TEMPLE INSCRIPTIONS.

*(In situ.)*

On either side of the doorway of the Mahāmāyā temple there is an inscription, one of which compares Ratanpur with Indra's city and mentions the name of the ruling king as Vāharendra, who had appointed one Govinda as his Governor in Ratanpur. It appears that Vāharendra, otherwise known as Baharsāi, had removed his capital to Kosgain, where he built a fort and left an inscription which is now in the Nāgpur Museum (see No. 210). The other inscription on the temple is in praise of a Sūtradhāra Chhitakū, and is dated in Samvat 1552 or A. D. 1495.

*(Cousens' Progress Report, 1904, page 52.)*

## (210) KOSGAIN STONE INSCRIPTION OF VAHARENDRA

*(Deposited in the Nāgpur Museum.)*

Kosgain is a village in the Chhuri Zamindārī, 60 miles from Bilāspur. The stone originally found here is carved on both sides and bears two different records, both of which are much worn. One of them eulogises king Vāharendra of the Haihaya dynasty and speaks of a victory won over Paṭhāns. Vāharendra is a Sanskrit form of the more familiar name Baharsāi who flourished about 1519 A.D.<sup>1</sup>

The genealogy traces the origin in a somewhat novel manner to a family in which king Haya was born, after whom some other names are mentioned which are illegible until one comes to Kārtvīryārjuna. From here it jumps at once to Siṅghana whose son was Dhira, from whom sprang Madana Brahmā, from whom was born Rāmachandra. The latter apparently had two sons Katnasena and Harishchandra. The former became a Rājā and apparently died without issue. He was succeeded by Vāharendra, son of Prince Harishchandra.

The second inscription praises a Rājā named Gbāṭamā. His minister was one Gorakha. Both these records were dated, but unfortunately they have broken off exactly where the year was given.

<sup>1</sup> Nelson's Bilaspur District Gazetteer, pages 36 and 37.

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(211) RATANPUR BADAL MAHAL INSCRIPTION OF THE  
RULERS OF TALAHARI MANDALA.

*(Deposited in the Nāgpur Museum.)*

This inscription was found fixed to a wall of the Bādal Mahal in the Ratanpur fort. It is much defaced, but is important, as it speaks of the chiefs of the Talahāri *mandala*. In line 8 a king named Prīthvīpāla is mentioned, and in lines 10 and 11 the illustrious Brahmadeva who is styled as foremost amongst the *māndalikas*. The genealogy is further continued, but the names are all effaced. After the 20th line the various religious and charitable institutions built by the chief whose praises this *prāśasti* recites are enumerated, such as temples, tanks, gardens and roads with trees affording shade to the travellers. Apparently these were constructed in several villages, of which the following can be easily made out:—Barelāpura, Nārāyaṇapura, Bahmanigrāma, Tejallapura and Koṭapattana. In line 20 half of a verse, which is decipherable, indicates that the Talahāri chief dedicated his *punyam* (virtuous acts) to king Prīthvīdeva (*Prīthvīdeva narendrāya punyam punyātmane dadau*). Apparently this king was Prīthvīdeva II, for whom we have the dates 1145 and 1158 A.D. This inscription is dated in the Kalachuri era 915, or 1163 A.D. Prīthvīdeva must have been ruling at this time, inasmuch as the next date we find is that of his son Jājalladeva II in 1168 A. D. Apparently it was to please his overlord that the Talahāri chief made the dedication referred to above.

Of the geographical places mentioned in the record, Bahmanigrāma is certainly Bahmanīdīh in the Chāmpā Zamindāri of the Jānjir tahsil, where the largest cattle market of the district is held twice a week. Nārāyaṇapura has been referred to in several other inscriptions, and is identical with the village of the same name in the Balodā Bazār tahsil of the Raipur district. Barelāpura may be Bareli, 10 miles south of Ratanpur, and Koṭapattana may be Kotgadī (near Akaltarā), 26 miles south-east of Ratanpur. Tejallapura is not traceable, but it was apparently founded by Tejalladeva, a Kalachuri prince belonging to a collateral branch and mentioned in the Seorīnarāyan inscription (No. 203).

The position of the places, most of which must have been included in the Talahāri *māṇḍala*, indicates where to look for Talahāri itself. It must have been somewhere south of Ratanpur, and included probably the northern portion of the Jānjugir tahsil. Its identification with the Gaṇḍai Zamīndārī, in which there is a deserted village named Talhali, will have therefore to be abandoned.

(Kielhorn's *Lists of Inscriptions of Northern India*, No. 417, footnote 1; Nelson's *Raipur District Gazetteer*, page 27, and *Drug District Gazetteer*, page 42.)

#### (212) SEORINARAYAN COPPER PLATES OF RATNADEVA II.

(*In possession of Pandit Rāmachandra Trivedi Bhogahā of Seorinarāyana.*)

This charter records the grant of a village Tigrī in the Anarghavalli *vishaya* by Mahārāṇaka Ratnadeva II, son of Jajalladeva I, son of Prithvīdeva I, son of Ratnarāja I, son of Kamalarāja, son of Kaliṅgarāja, king of Vaṇka Tummāṇa. He was a brother of the king of Tripuri, whose father was Kokalla, who had 18 sons. He was descended from Kārtavīrya of the Haihaya race belonging to the Lunar dynasty. The grant was made on the occasion of a Lunar eclipse. The record is dated Sunday Bhādra Sudi 5, (Kalachuri) Samvat 878, which regularly, corresponds to Sunday, the 14th August 1127 A.D. Prior to this date there was a lunar eclipse on Sunday, the 10th January 1926 (Māgha Pūrnimā). There was a Solar eclipse also on Tuesday, the 22nd June 1926 (Ashaḍha Amāvāsyā), but evidently the lunar eclipse was of greater importance to a scion of a lunar dynasty than a solar one. Of the geographical places mentioned Tripuri is Tewar and Vaṇka Tummāṇa is the present Tumāṇ (See No. 196) Other places are untraceable.

(*Indian Historical Quarterly, Calcutta, Volume III*, pages 31 ff. and *Vīṇā of Indore, Volume I*, pages 185 ff.)

## (213) SARKHON COPPER PLATES OF RATNADEVA II.

(*In the possession of Chhattisgarh Gaurava prachāraka mandali, Bilaspur.*)

Sarkhon is a village in the Jānjgir tahsil of the Bilaspur district. The charter found there records the grant of a village named Chinchā talāi in the Anarghavalli *mandala* by Ratnadeva II whose genealogy is given as in No. 212 at the time of a lunar eclipse on Thursday, Kārtik Purnimā of Samvat 880 (Kalachuri) regularly corresponding to Thursday, the 8th November 1128 A. D. The village granted is untraceable.

## (214) KIRARI WOODEN PILLAR BRAHMI INSCRIPTION.

(*Deposited in the Nagpur Museum.*)

Kirāri<sup>1</sup> is a small village 10 miles west of Chandarpur, which is 18 miles from Raigarh, a station on the Bengal-Nagpur Railway. Here a wooden pillar was found with an inscription in Brahmi characters of the 2nd Century A. D. The writing was much damaged by its exposition to the sun, yet Dr. Hirananda Sāstri made out a number of names and their official titles, some of which find a place in Kauṭilya's Artha Śāstra. Those that are still intact on the pillar are Nagararakhins (City guards or Police Inspectors) named Virapālita and Chirgohaka, Senāpati (Commander of the army) named Bāmadeva, Pratihāra (Door-keeper)

<sup>1</sup>There is an old tank here known as Hirabāndh. In 1921 A. D. it partially dried up, which gave an opportunity to the local cultivators to dig up its silt for manure. In that operation they hit upon a wooden pillar 13'-9" long surmounted by a solid *Kalash*. They took it out and perceiving some letters on it called on the local schoolmaster to read it. Failing to make it out Lakshmidhara Upādhyāya had the good sense to take a careful eye-copy of it and brought the matter to the notice of Pandit Lochanaprasad of Balpur, the nearest person interested in antiquarian remains. The latter promptly brought the matter to the notice of Sir John Marshall, Director General of Archaeology, under whose instructions the pillar which was exposed to the sun thereby causing cracks which carried away some letters was again immersed into the tank until the arrival of Dr. Hirananda Sāstri, Superintendent of Archaeology, Patna (now Government Epigraphist for India), who deciphered it. It was finally removed to the Nagpur Museum by Mr. Abdus Suboor, Coin Expert, by order of the Director General. The portion without any letters has now been cut off. This find is the first of its kind yet made in India. The pillar is made of Bījasāl wood (*Pterocarpus marsupium*) and is not less than 1,800 years old.

named Khipatti, Gaṇaka (Accountant) called Heasi, a Nāga, Gāhapātiya (Keeper of the household fire) named Gharika, Bhāṇḍāgārīka (Storekeeper) called Asādhia, Hāthāroha (Elephant-driver), Aśvāroha (Horseman or Superintendent of horses), Pādāmūlika (Temple attendant), Rathika (Superintendent of chariots), Mahānasika (Kitchen officer), Hathivaka (Superintendent of elephants), Dhāvaka (Herald), Saugandhaka (Officer of perfumery), Gomāṇḍilika (Officer in charge of cows or cattle), Yānaśālayudhaghārīka (Officer in charge of carriage shed and armoury), Palavīthida (ka) pālika (Inspector of meat stalls), Lehahāraka (Letter carrier), Kulaputraka (perhaps Chief architect) and Mahāsenānī or Commander-in-chief. The mention of all such persons of rank would show that the pillar must have been set up in connection with some extraordinary ceremony performed by a high personage, who was in all probability not less than a great king of renown, whose name is now cast into oblivion. In the eye-copy a name like Siddharāja occurs which may have been the name of the king, but as yet nothing of him is known historically.

(*Epigraphia Indica*, Volume XVIII, pages 152 ff.)

#### B.—UNIMPORTANT, INCOMPLETE OR ILLEGIBLE INSCRIPTIONS.

##### (215) KARNARJUNI TEMPLE INSCRIPTION AT RATANPUR.

(*In situ.*)

This is perhaps the most recent inscription composed in Sanskrit verse, and perhaps the only one which refers to the sāratḥā and English rule. Its proper object is to eulogise a Baniā named Maharsai of Ratanpur, who built a temple on an old tank named Karnārjuni in the Samvat year 1926 (A. D. 1869) when a famine supervened. The composer was one Revārām Kāyastha, a descendant of the Ratanpur ministers during the Haihaya rule. According to his lights, he puts Mayāraketu (Mayūradhvaja or Moradhvaja) as the first ruler of Ratanpur. He mentions his son as Tāmradhvaja, but is good enough to spare us the names of his 52 successors and at once jumps to the Vikrama year 1800 (A. D. 1743) when the town went, as

he says, into the possession of the Śūdras, the *pro'égés* of the Satārā kings. The first of these was Raghujī, whose son Bimbājī became the ruler of Ratanpur 12 years after and built the temple at Rāmagiri. After having ruled for 28 years he died, and was succeeded by his elder brother's son Raghurāma (Raghujī II), who was followed by other kings until the advent of Rāghurāja (Raghujī III) whose original name was Bājibā and who was Raghujī's daughter's son. Raghujī III was childless and was succeeded by Jānoji under the protection of the Gurundas (English people). The 'illustrious Angrez' defeated many kings, and the famous Lord Clive entered Ārvāvarta in the Vikrama year 1816 (A. D. 1759), when the Emperor of Delhi became destitute of power and wealth. From that time the Angrez became Chakravarti (paramount sovereign), and in the year 1842 (A. D. 1785) "Lord Governor General" began to rule. During the British rule Ratanpur became another heaven. Sacred, like Kāśī (Benāres), it contained many learned people whom the author mentions by name. He then gives the genealogy of Maharsāi, followed by his own. The record is dated in Samvat 1927, or A. D. 1870. A panegyric confined to the family of Maharsāi is also given in Hindi verse with a view to please him, as apparently Maharsāi did not understand Sanskrit.

#### (216) KHAROD STATUE INSCRIPTION.

*(In the Lakhneśvara temple at Kharod.)*

The statue on which the inscription is carved was placed outside the village and was worshipped as a Devī until the visit of the writer, when it was removed to the Kharod temple on his pointing out to the inhabitants that it was neither a Deva nor a Devī, and only represented a certain Pāṇḍit Dāmodara whose name was carved on the pedestal. The characters are exactly like those of the Kalachuri inscription in the Lakhneśvara temple, which is alluded to in the record as Sambhu (Śiva's) temple. It is not impossible that Dāmodara may have been appointed Pujārī by the Kalachuris when they took the temple under their management. He must have been a very renowned Pāṇḍit to have been honoured with a statue. Little, however, could he have dreamt that his sex would be changed and that he would be bathed with the blood

of hundreds of cocks, pigs and goats by the descendants of his admirers. These offerings are now stopped, and he is once more restored to his original position by the antiquarians.

(Cousens' *Progress Report*, 1904, page 54.)

**(217) BILASPUR STATUE INSCRIPTION.**

The statue, which was in the possession of the late Rai Bahādur N. N. De, has a line of inscription stating that it was that of Bhaṭṭa Ballāla. His wife Trillā apparently accompanied him (to the other world), that is, became Sati, which is curiously expressed here (*tasya vadhū Trillā sahitā babhūva*). The statue is said to have been brought from Rataopur.

**(218) SEORINARAYAN STATUE INSCRIPTION.**

(*In situ.*)

The inscription records the installation of an image of a warrior named Saṅgrāma Siṁha, son of Bala Siṁha and Amānadevī. It is dated in the Kalachuri year 893, on Monday, the 7th of the bright half of Āśvina, corresponding to A. D. 1146. The engraver was one Talapasiṁha.

(Cousens' *Progress Report*, 1904, page 53.)

**(219) KUGDA FRAGMENTARY INSCRIPTION OF THE KALACHURI RULERS OF RATANPUR.**

(*In situ.*)

Kugdā, near Bachhaudgad̄h, is 22 miles from Bilāspur.

The inscription found there is fragmentary and is dated in the Kalachuri Samvat 893, corresponding to A. D. 1141-42, in the reign of Prithvīdeva II. In the body of the record occur the words Kalachuri, queen Lāchhalādevī, Ratnadeva and Vallabharāja. These refer to kings of Ratanpur.

(*Indian Antiquary*, Volume XX, page 84, and Cunningham's *Archaeological Reports*, Volume VII, page 211.)

## (220) MALLAR STONE INSCRIPTION.

*(Deposited in the Town Hall, Bilaspur.)*

The inscription, originally brought from Mallār, has suffered great damage, and only a few words here and there can be read: for instance, Chedi deśa in line 2, Nannadeva in lines 6, 7 and 8, Mallāla (the old name of Mallār) in line 10, and Kalhana in line 13. There is an allusion to the construction of a *harmya* or mansion. The characters appear to belong to the 12th or 13th Century A. D.

## (221) KOTHARI FRAGMENTARY INSCRIPTION.

*(In situ.)*

Koṭhārī is a village 49 miles from Bilaspur. The inscription is broken and only 2 small fragments remain, very much damaged and containing no names. But it is plain from the adjectival terms that the record was in praise of kings, and the context shows that a number of them were described, their eulogy occupying more than 34 *ślokas*. The characters belong to about the 12th Century A. D., and it is very likely that the eulogy referred to Ratanpur kings.

## (222) KORBA SITAMARHI INSRIPTION

*(In situ.)*

Korbā is 56 miles from Bilaspur. By the side of a nullah there are three rock-cut caves known as Sitāmadhī in one of which there is an inscription in old characters which gives the name of a physician's son (Vaidyaputra) Śrīvardhana living in the district of Ashṭadvāra (8 doors). Twenty-five miles away we have a village Bārādvāra (12 doors), but there is no place like Atṭhadvāra, though an Adbhār does exist close by (see No. 230).

## (223) SPURIOUS LAPHA PLATE OF PRITHVIDEVA.

*(In possession of the Zamindār of Lāphā.)*

Lāphā is a Zamindārī 30 miles from Bilaspur. The inscription purports to record the gift of 120 villages appertaining to the Lamphā (Lāphā) fort to a noble named

Luṅgā, who had come from Delhi, by the Haihaya king Prīthvīdeva on the 1st day of the dark fortnight of Māgha in Samvat 806. This is an impossible date both as a Vikrama or Kalachuri year. In one case it precedes the advent of Haihayas in Chhattisgarh, and in the other it would be almost contemporaneous with the commencement of the Haihaya rule. Prīthvīdeva was 4th in descent from the first king Kaliṅgarāja who established in Tumāna, and in his time Ratanpur, where the donee is said to have served the Haihaya kings, had not been founded. There are also other evidences of this record being a spurious one.

(*Epigraphia Indica*, Volume IX, pages 293 ff.)

**(224) KOTGADH GATEWAY INSCRIPTION.**

(*In situ.*)

On the door sill of the gateway at Koṭgad̄h there is an inscription which appears to be in the Marāthī language. It is so abraded as to be almost undecipherable.

**(225) RATANPUR FRAGMENTARY INSCRIPTION OF PRITHVIDEVA II.**

(*Deposited in the Nāgpur Museum.*)

This inscription is fragmentary and is almost wholly effaced. A word here and a word there can only be read—for instance, in line 1 we find the word *Kalachuri*, in lines 3 and 4 *Jājalladeva nrīpatih*, in lines 18 and 19 *Hāṭakesvara pūri khyātā*, and in line 26 *Kalachuri Samvat 910 rājā śrimat Prīthvīdeva vijaya rājye..* The date corresponds to 1158 A.D.

(Cunningham's *Archæological Reports*, Volume XVII, plate XX.)

**(226) RATANPUR RAMATEKADI AND KANTHIDEVALA INSCRIPTIONS.**

(*In situ.*)

The Rāmaṭekadi records appear to give the names of peons on guard, and the Kanṭhi temple those of pilgrims. They are of no importance whatsoever.

## (227) SEMARSAL PALI INSCRIPTION.

Semarsal is a village 23 miles from Bilaspur. There is a stone here with a record in Pāli, which is rather weather-worn and fragmentary.

The characters belong to the 1st or 2nd Century A. D. In the 2nd line the word *Bhaṭṭāraka* occurs and in the 8th *Visagāma* which may be a corruption of *Viśvagrāma*.

## (228) RATANPUR LAKSHMI TEKADI INSCRIPTION.

(*Deposited in the Nagpur Museum.*)

This is a pretty big record written in Prākṛit or vernacular. It has been recently found and not yet deciphered, the impressions being too blurred for decipherment.

## (229) KOSGAIN FORT INSCRIPTIONS.

Kosgain fort is built on a hillock which had many temples. Some idols are inscribed with the names of Sahadeva, Arjunadeva, Bhīmasenadeva and Nakula, which were misread by early Archaeological officers, *vide* Cunningham's *Archaeological Reports*, Volume XIII, page 156.

## (230) ADBHAR INSCRIPTIONS.

(*In situ.*)

Adbhār is a village in Chandrapur Zamindāri. It contains ancient remains of temples with fragmentary inscriptions which have been only partly deciphered. One of them mentions a Mahāśravāṇa and a Kesari.

## (231) SATI INSCRIPTIONS.

(*In situ.*)

At Sirpat there is a Sati stone dated in Samvat 1401 or 1354 A. D. The name of the village is recorded as Śrīpada. Another at Padampur is dated Samvat 1403 or A. D. 1346.

## DRUG DISTRICT.

### A.—IMPORTANT INSCRIPTIONS.

#### (232) DRUG STONE INSCRIPTION.

(*Deposited in the Raipur Museum.*)

There are two different inscriptions on this stone. The first one speaks of a Vaishnava temple and refers to a king Sivadeva, and the second mentions the names Śivapura and Śivadurga associated together, indicating that the town and the fort were separate in the times of Śivadeva and that he gave his name to both of them. The present name of Drug appears to be a contraction of the old Śivadurga. It may be noted that the river flowing close to Drug is also named Śiva. The second record refers to a grant of a village Jalakoikā made for the repairs of a temple, and another Mandhyatā in the Kikkidā ābhoga (sub-division) for its maintenance. The village Jalakoikā may be Kohakā, 6 miles north-east of Drug, Jala being added to show its comparative wetness. Mandhyata and Kikkidā remain unidentified, unless the latter is represented by Kikirdā in the Bilaspur district. It is rather too far away from Drug, and the probability is that Kukda, 18 miles east of Drug, represents the old Kikkidā.

(Cousens' *Progress Report*, 1904, page 48, and Cunningham's *Archaeological Reports*, Volume XVII, pages 3 and 4.)

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#### (233) BALOD SATI PILLAR INSCRIPTION.

(*Deposited in the Nagpur Museum.*)

Balod is 35 miles from Drug. A pillar which has served three times successively as a Sati monument was found here. There are three inscriptions on it, two of which are worn smooth and are perfectly illegible except the date Samvat 1005 in one of them. The third inscription is in characters which Prinsep ascribed to the 2nd Century A.D. This inscription is therefore very important as being the earliest Sati record yet found.

(Cunningham's *Archaeological Reports*, Volume VII, page 137.)

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## (234) SAHASPUR STATUE INSCRIPTION.

*(In situ.)*

Sahaspur is 47 miles from Drug. The statue of what is locally known as Sahasra-bāhu has an inscription dated in the Kalachuri year 934 on Wednesday, the 15th of the bright half of Kārtika, corresponding to Wednesday, the 14th October A.D. 1182. It eulogises one Yaśorāja as equal to Vṛihaspati in eloquence and to Bala in liberality. He was beautiful as Kāmadeva (Cupid) and as skilful in war as Kārtikeya (the god of war). His queen was Lakshmādevī, his sons were Prince Bhojadeva and Prince Rājadeva, and his daughter was the Princess Jāsallādevī. This Yaśorāja appears to have been a feudatory of the Ratanpur kings, and was probably one of the Nāgavarṇī kings mentioned in the Maṇḍavā Mahal inscription (see No. 304).

(Cunningham's *Archæological Reports*, Volume XVIII, pages 43 and 44.)

## B.—UNIMPORTANT, INCOMPLETE OR ILLEGIBLE INSCRIPTIONS.

## (235) GURUR PILLAR INSCRIPTION.

Gurur is 48 miles from Drug. The inscription is on a stone pillar. It refers to the reign of Vāgharāja of Kākaraya (Kānker), and records the grant of some land by a Nāyaka to the temple of Kāla Bhairava. Gurur was formerly included in the Dhamtarī tahsil which was once part of the Kānker State.

There can be no doubt that Vāgharāja is identical with a king of that name mentioned in the Sihāwā<sup>1</sup> inscription and the Vyāghra of the Kānker stone<sup>2</sup> inscription of Bhānudeva.

(*Indian Antiquary*, 1926, page 44.)

## (236) SORAR PILLAR INSCRIPTION.

*(In situ.)*

Sorar is 44 miles south of Drug. On a stone pillar lying flat there is a much weather-beaten inscription in Sanskrit which seems to convey a grant of a village to a Brāhmaṇa as the word *grāma* occurs in lines 2 and 3, *brāhmaṇa* in line 3 and *pradatta* in line 6.

<sup>1</sup> *Epigraphia Indica*, Volume IX, page 183.

<sup>2</sup> *Ibid*, page 124.

## (237) BALOD PILLAR INSCRIPTION.

There is an inscription on a red stone pillar of which the characters are not very old. The inscription is illegible. It has been recently removed to the Nagpur Museum.

## (238) GANDAI MAHADEVA TEMPLE INSCRIPTION.

On the gate of the Mahadeva Temple the names of the five Pāṇḍavas are said to be engraved.

(*Asiatic Researches*, Volume XV, page 506.)

## (239) DRUG FRAGMENTARY BRAHMI INSCRIPTIONS.

(*In situ.*)

Two broken stones were found lying in the tahsil compound inscribed with Brāhmī characters of the 2nd Century A. D. The bigger piece reads as "Sāmī Khigā Sāmī Nākā Sā" and the smaller one "100". Other fragments have not been yet recovered.

## (240) DEOKAR STONE INSCRIPTION.

The inscription is too much defaced to yield any useful information.

(*Drug District Gazetteer*, page 49.)

## AMRAOTI DISTRICT.

### A—IMPORTANT INSCRIPTIONS.

#### (241) RIDDHAPUR PLATES OF THE VAKATAKA QUEEN PRABHAVATI GUPTA OF THE 19th REGNAL YEAR.

(*In possession of the Itihāsa Samśodhaka Maṇḍala, Poona.*)

Riddhapur is 26 miles from Amraoti. This inscription is a record of the great Queen Prabhāvati Guptā, daughter of Chandragupta II of the imperial Gupta dynasty, the chief Queen of Rudrasena (II) of the Vākāṭkas, granting land with agricultural sheds to Brahmanas living in Aśvatthanagara on the way to Kośika. The Queen was encamped at Rāmagiri or Rāṇṭek in the Nāgpur district, which is identical with Kalidāsa's Rāmagiri of the *Meghadūta*. Probably Asatpur in the Ellichpur tāluka of Amraoti district is the modern representative of Aśvatnagara. The historical names that occur in this record are Mahārāja Ghaṭotkacha, his son Chandragupta, his queen Kumāradevī of the Lichchhavi family, their son Samudragupta, his queen Datta-levi, their son Chandragupta (II), his queen Kuverā Nāgadevī born of Nāga family and their daughter Prabhāvati Guptā.

(*Journal of the Bengal Asiatic Society*, Volume XX, No. 1, pages 58 ff. *Journal of the Royal Asiatic Society*, 1924, pages 94 ff, *Indian Antiquary*, 1924, page 48, *Bhārata Itihāsa Samśodhaka Maṇḍala*, a Marāṭhi Quarterly, Volume II, pages 89 et seq.)

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#### (242) CHAMMAK PLATES OF THE MAHARAJA PRAVARASENA.

(*In the possession of Major Szczepanski.*)

Chammak is a village about 4 miles from Ellichpur. Its old name was Charmāṅka as recorded in the inscription. It was situated on the banks of the Madhunadī, the present Chandrabhāgā whose water is still reputed to be very sweet.<sup>1</sup> Chammak was included in the Bhojakaṭa kingdom, which must have been identical with the Ellichpur Province known as Achalapura during the times of the Rāshtrakūṭas.<sup>2</sup>

<sup>1</sup> It was on account of this property that its older name was Madhunadī or sweet river.

<sup>2</sup> *Epigraphia Indica*, Volume XI, page 278.

The village was granted by Mahāraja Pravarasena II of the Vākāṭaka dynasty, and the charter was issued from the town of Pravarapura, apparently found by Pravarasena himself. The genealogy of the king in the record is as follows:—Pravarsena II, son of Rudrasena, son of Prithivīśheṇa, son of Rudrasena I, son of Gautamiputra, son of Pravarasena I. It also mentions the name of the king of kings Devagupta, whose daughter Prabhāvatiguptā was Pravarasena II's mother. Another historical name is Bhavanāga, the Mahārāja of the Bhāraśivas, whose daughter was the mother of Rudrasena I. The charter is dated in the 18th year of the donor's reign on the 13th lunar day of the bright fortnight of Jyeshṭha.

(Fleet's *Gupta Inscriptions*, pages 235 ff.; *Notes on the Baudha Rock Temples of Ajanta*, (1879), pages 54 ff., *Archæological Survey of Western India*, Volume IV, pages 116 ff. *Indian Antiquary*, Volume XII, pages 239 ff.)

#### (243) NANDGAON KHANDESVARA INSCRIPTIONS.

(*In situ.*)

Nāndgaon is 20 miles from Amraoti, containing an old temple of Khāṇdeśvara which bears an inscription dated in the Śaka year 1177 named Ānanda corresponding to A. D. 1254. It records the construction during the reign of Śrimat Praudhpratāpa Chakravartin Kānhara-deva by one of his feudatories. As the terms Kānhara and Krishṇa are alternative, this king can not be other than Krishṇa grandson and successor of the great king Singhapa of the Yādava dynasty of Deogiri (Daulatabād), who ruled about that period.

#### (244) GAWILGADH PERSIAN INSCRIPTIONS.

(*In situ.*)

Gāwilgadh is a fort in Berar near Chikhaldā. It is 65 miles from Amrāoti. This place was formerly the fortress capital of Berār. There are 3 inscriptions (2 in Persian and 1 in Devanāgarī characters), the oldest being that of

Fatah-ullah Imād-ul-mulk, the first independent king of Berār. It is on the south-western gate of the fort known as Pīr Pāthai (Fatah) Darwāzā, and is much weather-beaten and fragmentary. It records that Fatah-ullah Imād-ul-mulk repaired the Jāmī Masjid (which is built on the highest knoll of the fort) in the reign of (Shahabuddin) Mahmūd Shāh Bahmanī. The date is given in a chronogram equivalent to A. H. 893 (A. D. 1488). Two years later Fatah-ullah proclaimed his independence. According to Firishtā, the Gāwil fort was built by Ahmad Shāh Bahmanī I in A. D. 1425, but there are no older inscriptions than the one under notice.

On the bastion known as Burj-i-Baharām, in the south-western face of the fort, there is a grandiloquent record which runs as follows :—

“ In Gāwil Baharām built a bastion,  
The like of which the eye of time hath never seen ;  
He carried it to such a height,  
That the planet Saturn takes his ease in its shelter.”

There is a chronogram which gives the date A. H. 985 (A. D. 1577). Baharām appears to have been the Kilādār of Gāwil under Murtazā Nizām Shāh of Ahmadnagar. In A. D. 1577 the latter was expecting that Akbar would march on Berār, and that seems to have been the reason for spending money on the defence of Gāwil.

(*Epigraphia Indo-Moslemica*, 1907-08, pages 10 ff. and Haig's *Historic Landmarks of the Deccan* pages 146 ff.)

#### (245) GAWILGADH KANGURA INSCRIPTION.

(*In situ.*)

On one of the battlements of the outer fort at Gāwilgadh there is a long Sanskrit inscription in 22 lines, each about 5 feet long. The stone is rough, and the engraving not very deep, hence it is difficult to read it. It, however, seems to record the birth of a child in the house of Burhān-Imād-Shāh in the Saka year 1489, bearing the name of Prabhava, on the 3rd of the bright half of Chaitra, corresponding to 13th March 1557 A.D. The details of the date

occupy 5 or 6 lines, giving in astrological terms the exact moment of the birth by mentioning the *nakshatra*, the *yoga*, the *karma*, and the *lagna*, etc. Burhān-Imād-Shah ascended the throne of Berār in 1561 A. D. He is described to have been a boy or a young man when he succeeded his father, and it is very probable that our inscription records the birth of his first son, the heir-apparent. In view of the fact that Burhān-Imād Shah had been seized and imprisoned in Narnālā by Tufāl Khān, one of his own Amīrs, 3 or 4 years before the birth of his son, it may be questioned how this inscription came to be carved in a fort held in possession by Burhān's enemy. But Tufāl Khān was merely an usurper, and it is possible that the people of Gāwilgadh may not have acknowledged him as their true sovereign. In that case, even if Burhān-Imād died in prison, his rightful successor would be his newly-born son. In fact, the usurpation was noticed by the neighbouring princes, and the king of Ahmadnagar had called upon Tufāl Khan to account for keeping Burhān in imprisonment. Probably the sympathies of the Hindus were with Burhān, and the garrison at Gāwilgadh was not afraid of the usurper and entertained thoughts of good-will to the rightful owner. We do not know what became of this would-be king of Berār, as the greed of the Ahmadnagar king swallowed up what his sense of justice professed to rescue. Berār was annexed to the Ahmadnagar kingdom, and both the usurper and his captive were sent to a fortress to die in a Black Hole. This took place in A. D. 1572, when the boy must have been 5 years of age. Whether he was spared to ponder over the past glories of his house, or shared the same fate as his father, is not known.

#### B.—UNIMPORTANT, INCOMPLETE OR ILLEGIBLE INSCRIPTIONS.

##### (246) ELLICHPUR INSCRIPTIONS.

*(In situ.)*

There are more than 50 inscriptions in Ellichpur, once the provincial capital of the Berār kings. The present inscriptions do not, however, go far back into antiquity, the oldest being dated in A. H. 991 (A. D. 1583). Some of them are of very recent date and record either the date of somebody's death or the day on which the repairs of

certain buildings were carried out. There are very few inscriptions giving any historical data, those of this class being carved on the various gates of the city wall. The Dālah Rahmān Darwāzā has 3 inscriptions, one of which gives the name of the gate as *Dare-Rahmān* and states that it was constructed in the reign of Shāh Ālam in the Hijrī year 1180 (as found from the chronogram), through the favour of Shāh Rahmān Ghāzī, an apocryphal personage, who is related to have come all the way from Ghaznī about A. D. 1000 and to have defeated the local kings and died on the spot. The other two inscriptions record the names of the local administrators, *viz.*, Ismail Khān and his naib Alaf Khān, and mention the name of Asif-e-daurān Nizām-ul-mulk, the Imperial Governor of the Deccan. One of them gives the date A. H. 1180 (A. D. 1766) in words. In the Abdālpura Darwāzā there are 2 records, one of which names the gate as *Bābur-Rahmān*, and states that it was constructed by Nawāb Ismail Khān Pāṭhān in A. H. 1187 (A. D. 1773), which is again quoted in the other inscription in a chronogram. On the Nāgpurī Darwāzā the date of its construction is recorded as A. H. 1182, corresponding to Fasli 1:79 (A. D. 1768). In this case, too, the builder was Ismail Khān. On the Mālipurā gate, the date of its construction is given as A. H. 1183 (Fasli 1180 = A. D. 1769) during the governorship of Nawāb Nizām Ali Khān with the advice of Nawāb Ismail Khān, and completed by Khushkhabar Khān Āmil of Ellichpur *parganā*. The second inscription here gives a quotation from the Qurān and a verse in praise of Ali, together with the date A. H. 1184 (A. D. 1770). The Hirāpurā gate has 3 inscriptions, one of which in verse recites the proposal of Asafjāh to make over the management of the work to Khushkhabar Khān in A. H. 1180; the second also in verse states that the work commenced in A. H. 1181; and the 3rd informs us that the Hirāpurā gate was completed in A. H. 1183 (A. D. 1769).

Of the 10 inscriptions discovered on masjids or Imāmbādās, the oldest is that on the Jāmi Masjid, which records that it was repaired by Ali Mardān Khān in A. H. 1108 (A. D. 1696) during the reign of Aurangzeb. The next oldest is the record on the Chauk Masjid, which was built by a Turanian Mirzābeg Khān in A. H. 1120 (A. D. 1708). Gulam Husain's Masjid and monastery were constructed in A. H. 1178 (A. D. 1764). Other records date from A. H. 1200 (A. D. 1785) onwards, and are of no importance.

Of the 23 known inscriptions on tombs, the only one worth notice is that of Nawāb Ismail Khān, who figured so often in the construction of the Ellichpur City gates. He died in A. H. 1189 (A. D. 1775). He was an Afghan of the Sulemānzai tribe and a Mahadavī. He was the local administrator of Ellichpur, and his predecessors and successors occupied important posts under the Nizām. His father was Sultān Khān, and his son Salābat Khān, whose son Nāmdār Khān has been styled as a General in the Army. Nāmdār Khān died in A. H. 1260 (A. D. 1844). He laid out a garden which he named after himself, as recorded on the gate, the date of laying out being A. H. 1229 (A. D. 1814). The year is repeated in a chronogram in another inscription. A number of inscribed tombs belong to Nāmdār's family, being of course the most important family of Ellichpur. The oldest tomb is that of one Mīr Abdul Hak Kāzī, dated in A. H. 991 (A. D. 1583), but it does not state who the deceased was. The remaining tombs bear inscriptions dated between 1119 and 1283 A. H. There are some which have only quotations from Qurān without the name of individuals interred in them. Most of the records are in Persian, but there are a few which are in Urdu.

In the Dargah of Dulāh Rahmān Shāh there is no record on either his tomb or his mother's. Major (now Lieut.-Colonel Sir Wolseley) Haig<sup>1</sup> is of opinion that the shrine is probably a tomb erected to the memory of Shujāt Khān, Dilawar Khān, Rustam Khān and Bahādur Khān, generals of Firoz Shāh Bahmani, who were slain in a battle of Kherlā in 1400 A. D. An enclosure round this shrine has inscriptions on the gateways, the one on the north being built by Māhārāja Raghūjī Bhonsalā. It is dated in A. H. 1195 (A. D. 1781). The southern gate was built by his brother Mūdhojī in the same year as a thanksgiving for victory over his brother Raghūjī. The eastern gate was built in A. H. 1192 (A. D. 1778), and so was the western one. Two other inscriptions on a smaller gate record the date of the construction of a mausoleum and a pillar by Mūdhojī as a thanksgiving for the fulfilment of his desires in A. H. 1190 (A. D. 1776). There are two on the lamp pillar (*Sarvechirāgān*) which are of no consequence.

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<sup>1</sup> *Amrāoti District Gazetteer*, page 33.

## (247) AMNER TOMB INSCRIPTION.

*(In situ.)*

Amner is 60 miles from Amrāoti. A Musalmān tomb here has an inscription stating that one Husain, servant of Rājā Kisan Singh, laid the foundation of the tomb for Lālkhan Pāthān, and built a mosque, a cistern and a garden. Lālkhan died at Badnūr (now renamed Betul) in A.H. 1100 (A.D. 1688) during the reign of the Emperor Ālamgīr (Aurangzeb), but his remains were removed to Amner.

*(Amraoti District Gazetteer,<sup>1</sup> pages 350 and 351.)*

(248) AMNER PERSIAN INSCRIPTION OF ISMAILKHAN<sup>1</sup>

*(Deposited in the Nāgpur Museum.)*

This is a stone inscription recording construction of some thing not mentioned in 1055 A.H. (A.D. 1645) by Ismailkhān, who was apparently one of the sons of Muhammadkhān Niyāzī of Ashṭī. Ismailkhān was given Amner *parganā* as a share of the ancestral property and he apparently built a fort to which this stone was affixed (see No. 13.)

*(Bulletins of the Nāgpur Museum No. 1.)*

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<sup>1</sup> It may be noted that the translation given in the Gazetteer is not quite correct.

## AKOLA DISTRICT.

### A.—IMPORTANT INSCRIPTIONS.

#### (249) AKOLA INSCRIPTIONS.

Akola has many inscriptions on slabs let into the walls of the town and of the citadel. They are in some cases at such a height from the ground that they cannot be reached by the ordinary ladders. Many are weather-beaten and undecipherable. The Dahibhāndā gate of the town bears the following inscription:—"In the reign of the Emperor Aurangzeb 'Ālamgīr, the Ghāzī,' the Nawāb Asad Khān, prime minister, being Jāgīrdār, and Khwājā Abdul Latīf being manager of the Jāgīr, in the 46th year of the reign, corresponding to the year A.H. 1114 (A.D. 1702-03), Asadgadī (the fort of Asad) was completed."

The Pachburjā or five-fold bastion bears two inscriptions, the upper one recording the completion of the bastion and Asadgadī on the river bank in A.H. 1122 (A.D. 1710), in the reign of Shāh Alam the Ghātī, by Nawāb Umda-i-Vuzarā Asaf-ud-dauallah, Jāgīrdār, and Khwājā Abdul Latīf, manager of the Jāgīr. The lower inscription records that the base of the five-fold bastion was repaired in A.H. 1184 (A.D. 1769-70.)

A bastion of the citadel bears two inscriptions; the upper one refers to the reign of Emperor Muhammad Akbar Shāh, evidently Akbar II, who ruled between 1806 and 1820 A.D. The lower inscription tells us that the bastion was built or repaired in the time of Shāh Muhammad Khān, who seems to have been Jāgīrdār of Akolā in the reign of Akbar II.

The Delhi gate or Mokāsā Ves bears two inscriptions one in Persian on its northern side and the other in Marāthī on its southern side. The Persian inscription records the construction of the Delhi gate on the 17th Rabī-us-sānī A.H. 1201 (7th February 1787 A.D.), corresponding to the Fasli year 1196, by Govinda Appā, and the same information is conveyed by the Marāthī inscription giving the date in the Hindu year, *viz.*, Saka 1708, bearing the name Parābhava. This corresponded to the Fasli year 1195-96, to the Christian year 1786-87, and to the Hijri year 1201 (nearly). The Marāthī inscription gives the name of the gate as Mokāsā Ves and mentions the construction of a ghāṭ also.

The fourth *burj* inscription gives the name of its builder as Khwājā Abdul Latif, while Nawāb Asad Khān was *Jāgirdār* in the reign of the Emperor Aurangzeb Alāmgīr, and seems to be dated in A.H. 1113 (A.D. 1701-02).

The western side of the *Idgāh* at Akola gives the name of its builder as in the Fatalaburj inscription, but the date is A.H. 1116 (A.D. 1704-05).

(*Epigraphia Indo-Moslemica*, 1907-08, pages 15 ff.)

#### (250) NARNALA FORT INSCRIPTIONS.

(*In situ.*)

The fort of Narnālā is 40 miles from Akola and was formerly almost equal to Gāwilgadh in importance. According to Firishtā, Narnālā fort was repaired when Gāwil was built in 1425 A.D. by Ahmad Shāh Vāl Bahmānī. There are 4 inscriptions, all in Persian characters, 2 of which are cut over the beautiful Mahākālī gate of the fort, one on a gun known as the *Naugazi top* or 'nine-yard gun'; and the fourth on a slab let into a wall of the small masjid in the fort. It is said that there was formerly an inscription in the Jāmf Masjid also, recording the fact that the mosque was built by Mahābat Khān in A.H. 915 (A.D. 1509), but the mosque is now in ruins and the inscription has disappeared. The upper inscription on the Mahākālī gate opens with the words 'On the date of victory,' followed by a text of the Qurān (Sūrah-III, N. I), which is ingeniously used as a chronogram which gives the date of the building of the gate as A.H. 892 (A.D. 1487), which is also expressed in words. It then goes on with the creed of Islām and pours blessings on the heads of prophets, angels, khalfās generally, and the 4 successors of Muhammad in particular. By this we know that the builder of the gate was a Sunnī. The words 'On the date of the victory' at the beginning of the inscription probably refer to the slaughter of the Turkī amīrs and troops at Bīdār at the instigation of Nizām-ul-mulk Bahri, carried out under the orders of Fatah-ullah Imād-ul-muik.

The lower inscription informs us that the gate was built in the reign of the great and exalted king the Ghāzī Shāhab-ud-dunyā-wad-dīn Mahmūd Shāh, the son of Muhammad Shāh, the son of Humāyūn Shāh, the son of

Ahmad Shāh, the son of Muhammad Shāh Bahmanī, and concludes with a prayer for the endurance of his rule. Sir Wolseley Haig considers the genealogy given above as inaccurate. In the first place it omits from his pedigree the name of Alāuddin Ahmad Shāh II, for the Ahmad Shāh mentioned is evidently intended for Shāhabuddīn Ahmad Shāh I, father of Alāuddin, and in the second place it errs in making Ahmad I the son of Muhammad Shāh the fifth king of the dynasty.

The gun inscription states that it was cast when the Dakhnis ruled, and that Altūbaig, the slave of the Imperial Court, having arrived at Narnāla in the month of Jamādi-ul-Awwal of the Hijri year 1091 (A.D. 1680), mounted it on the knoll, which nobody did, although the gun had been captured 150 years ago. It is evident that Altūbaig was proud of his achievement. The gun, according to the inscription, was captured in A.H. 941 (A.D. 1534-5). This cannot have been the date of its capture by the Mughals, for Akbar, who was the first of that dynasty to invade Berar, did not ascend the throne till 1556.

The masjid inscription records the date of a visit by the Nawāb Khurshedjah, son-in-law of Afzul-uddaulah Bādshāh in the Hijri year 1291 (A.D. 1874), and is of no historical importance.

(*Epigraphia Indo-Moslemica*, 1907-08, pages 12 ff. and Haig's *Historic Landmarks of the Deccan*, pages 153 ff.)

#### (251) BARSI-TAKLI SANSKRIT INSCRIPTION.

(*In situ.*)

Barsi Tākli is 12 miles south-east of Akolā. In the temple of Bhavānī there is a long Sanskrit inscription which is very much damaged as half of the stone has peeled off vertically. It is dated on Thursday, the 7th of the bright half of Vaisākha month in the Pushya *nakshatra* in the Saka year 1098 which is apparently the date of the construction of the temple. The *saptami* fell on a Thursday in Śaka 1099, which corresponded to Thursday, the 7th April 1177 A.D. when the Pushya *nakshatra* was current.

In line 3 the son of Mālugideva and in line 6 king Hemādrideva are referred to, and further on the Tekkali

*rājadhāni*<sup>1</sup> (capital) is mentioned which is stated to have been made a sacred city like Vāñārasī (Benares) by the pious acts of somebody whose name is lost. Some peculiar names are mentioned, such as Dāyama and Bhillama, whose son was Pālāma, and his son Māila. Other names followed, but they are irretrievably lost. Mālugi, Hemādri and Bhil-lama are well-known historical names. Mālugi was one of the Yādava kings of Deogiri, son of Seunachandra, whose date is known to be 1069 A.D. Mālugi's son was Amara-gaṅga, who, from the context of our inscription, appears to have been defeated by somebody. Many kings in the Yādava line bore the name of Bhillama, but ours was probably Mālugi's grandson whose reign is placed in Samvat 1187 or 1191 A.D. He was the first paramount sovereign of his family, and the first to adopt the title of *Pratāpa Chakravartin*. But his descendants and successors, as known from other records, did not bear the names which our inscription discloses. It seems therefore that the kings of our inscription belonged to a collateral branch of the same family who enjoyed appanages from the paramount king, and made Tekkali their residence which they called their *rājadhāni*. Tekkali is no doubt the present (Bārsī, Tākali, where the inscription exists.

(Cousens' *Progress Report*, 1902, page 2, and *Epigraphia Indo-Moslemica*, 1907-08, page 21.)

#### B.—UNIMPORTANT, INCOMPLETE OR ILLEGIBLE INSCRIPTIONS.

##### (252) PĀTUR INSCRIPTIONS.

(*In situ.*)

Pātur (Shaikh Bābu) is a village 20 miles south of Akola. The inscriptions over the gates of this small town are now illegible. The inscription cut on a slab above the arch of the outer gate of the shrine of Shaikh Bābu, records that the building was erected in A. H. 1015 (A.D. 1606-07) in the time of Khān-i-Khānān, the son of Bairam Khān. In the interior of the shrine the chronogram gives the date of the saint's death as A. H. 791 (A.D. 1388).

It is said that there was formerly a Sanskrit inscription cut on the rock above the two small caves in the hill near the town, but the portion of the rock which bore the

<sup>1</sup> *Tekkali rājadhānī svadharma durgam kala yuge 1 Vāñārasī  
kyitā tena vimalaiḥ sucharitrakaśiḥ ।*

inscription fell away and is not traceable. There are, however, short inscriptions carved upon the pillars and architraves in very old letters which appear to be the names of pilgrim visitors.

(*Epigraphia Indo-Moslemica*, 1907-08, page 19.)

#### (253) SIRPUR INSCRIPTION.

(*In situ*.)

Sirpur is 37 miles from Akolā. In the temple of Antariksha Pārvanātha, belonging to the Digambara Jaina community, there is an abraded inscription in Sanskrit which seems to be dated in Samvat 1334 (A.D. 1412), but Mr. Cousens believes that the temple was built at least a hundred years earlier. The name of Antariksha Pārvanātha with that of the builder of the temple Jagasimha, also occurs in the record.

(Cousens' *Progress Report*, 1902, page 3, and *Epigraphia Indo-Moslemica*, 1907-08, page 21.)

#### (254) PINJAR TEMPLE INSCRIPTION.

(*In situ*.)

Piñjar is a village 22 miles from Ako'a. It has a big Hemādpatī temple with a long inscription in Sanskrit in the Nandi shrine within its courtyard. It is almost illegible. In the last line but one the record is called *Kirtipraśasti* and is apparently eulogy of the family which built the shrine. The characters belong to about the 12th or 13th Century A.D.

#### (255) BALAPUR INSCRIPTIONS.

(*In situ*.)

Bālāpur is 16 miles west of Akolā. The inscription over the principal gate of the outer fort at Bālāpur is not easily accessible, and is so weather-beaten that it would probably be illegible even if it could be examined closely. According to the Berār Gazetteer, 1870, this inscription recorded the fact that the fort was completed in A.D. 1757 (A.H. 1170-71) by Ismail Khān, the first Nawab of Ellichpur under the Nizāms, but the Berār Gazetteer is not a safe guide in such matters. Sir Wolseley Haig thinks that the fort was either thoroughly repaired or completed about that time.

The inscription cut over the architrave of the Rauzah Masjid, adjoining which is the tomb of the saint Maulavi Ma'sum Shāh, records in bombastic verses that one Mirzā Amān, entitled Shek Saig, built the mosque as a memorial to his father in A.H. 1150 (A.D. 1737-38). The founder does not appear to have been a very notable person.

The inscription on the Jagirdār's haveli records that the Kālī gate was built in A.H. 1115 (A.D. 1703-04).

(*Epigraphia Indo-Moslemica*, 1907-08, pages 18 ff., and Haig's *Historic Landmarks of the Deccan*, pages 178 and 179.)

#### (256) PANCHGAWHAN INSCRIPTIONS.<sup>1</sup>

(*In situ.*)

Pāñchgawhān is a village in Akot taluka, about 16 miles from Akot. It really consists of six villages with separate officers, but, according to tradition, there were once only five, whence the name. There are a number of tombs here with Persian inscriptions, the principal one being that of a saint Mīr Muhammad Yūsuf Neknām. He and his four sons were military officers. Neknām's own tomb records that during the reign of Jahāngir he and his relatives had fought with the rebels in the Deccan. He fell in a battle on the 19th Saffar, dying in A.H. 1025 (A.D. 1616), as did his son Mīr Muhammad Husain who was a Fouzdār and Kilādār in the service of the Mughal Emperor, as recorded on his tomb. The same year fell his brother Mīr Faridūn Husain in the battle of Kirkee on the 25th Muhamarram, that is, less than a month before the death of his father and brother. The other two sons of Neknām were Mīr Shāh Husain and Mīr Sharfuddīn Husain. The former had predeceased his father in A.H. 1019 (A.D. 1610). His tomb is silent about his merits which were perhaps non-existent. Sharfuddīn's tomb states that he had the title of Himmat Khān and that he died in the fort of Fatahabād alias Kafijhāre, where he was appointed to serve by the Emperor Shāh Jahān. He died on the 22nd of Saffar in A.H. 1047 (A.D. 1637). Dated in the very year is a record on a mosque in which it is stated that it was built by Himmat Khān. It therefore appears that Sharfuddīn died in the same year he built the mosque.

<sup>1</sup> The notices of these inscriptions are based on the copies furnished by the Tahsildār of Akot, and may be taken for what they are worth.

There is another tomb with an inscription giving the date of the death of one Abedā Bibī, a relative of Neknām. The date is not very clear.

There are 2 more tombs here, in one of which Miyān Bulāg Bek, a resident of Shahjahanābād, is interred. The inscription on the tomb relates that he was appointed Fouzdar in the reign of Jahandar Shāh. The date of the death has not been clearly made out. The record on the second tomb is altogether illegible.

#### (257) MANGRUL INSCRIPTIONS.

(*In situ.*)

Mangrūl is 29 miles from Akolā. The Dargah inscription records the construction of the *Idgāh* by Shaikh Abdul Wāhed in the reign of king Muhammad Shāh in A.H. 1146 (A.D. 1733). The *Tāqīyā* at that time was Nawāb Nizām-ul-mulk Āsafjah.

The Sipīl Mahal inscription is a somewhat peculiar record. It states:—"By the favour of the king I became a resident of the holy Mangrūl, with the title of Nawāb Fatah-Jang-Khān, in the month of Ramzān in A.H. 1035 (A.D. 1626) after coming from Afghānistān."

#### (258) AKOT INSCRIPTIONS.

(*In situ.*)

Akot is 28 miles north of Akolā. There are 2 Persian inscriptions here, one on the Jāmi Masjid and the other on Mir Nazar Khusro's mausoleum. The former recites that during the reign of Alamgir (Aurangzeb), who surpassed the ocean in generosity, a Muhammad Ashraf destroyed a temple and built a mosque in its place in A.H. 1078 (A.D. 1667). The inscription on Khusro's mausoleum is of no importance. In a Hindu temple there is a small record in Devanāgarī characters which is illegible.

## BULDANA DISTRICT

### A.—IMPORTANT INSCRIPTIONS.

#### (259) AMARAPUR STONE INSCRIPTION.

Amarapur is 28 miles from Buldāna. A Sanskrit inscription in the temple of Bhavāni records in 8 lines something which is not very clear, but it refers to the reign of Śrīmat Pratāpa Chakravarti Siṅghaṇadeva, and is dated in the Śaka year 1133 bearing the name Prajāpati corresponding to 1211 A. D. It also gives the name of the village as Anvarāpura, where the temple was built by one Paduman Sethi. Anvarāpura of the record is certainly the present Amarapur. Siṅghaṇa was one of the most powerful of the Yādava sovereigns of Deogiri (Daulatabād). Some 50 records of this king are known, which state that he defeated Jajälladeva, Ballāla the Hoysala, and Bhoja of Kolhapur whose kingdom he annexed, and that he humbled the sovereign of Mālava and won other victories. The records give him the full paramount epithets, styling him Pratāpa Chakravartin as in our record. In other parts of the Nizām's Dominions five other inscriptions of this king are known to exist, that at Ingali being the earliest of all as it is dated in the Śaka year 1132, corresponding to 1210 A. D., which, from other records, appears to be the first year of his reign.<sup>1</sup> The Amarapur record is therefore second in chronological order and was engraved in the second year of his reign. It may be noted here that our inscription is very appropriately found in a Bhavāni temple, as Siṅghaṇa was himself a worshipper of Bhavāni.<sup>2</sup>

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### B.—UNIMPORTANT, INCOMPLETE OR ILLEGIBLE INSCRIPTIONS.

#### (260) MALKAPUR INSCRIPTIONS.

(*In situ.*)

Malkapur is a station on the G. I. P. Railway. It is from here the road goes to Buldāna, which is 28

<sup>1</sup> Fleet's *Kanarese Dynasties*, *Bombay Gazetteer*, Volume I, Part II, page 522.

<sup>2</sup> *Epigraphia Indica*, Volume III, page 111.

miles to the south. An inscription on the gate called Chandives records, the date of its completion in A.H. 1142 (A.D. 1729), during the governorship of Muhammad Ma'ali Khān.

Another, partly in Marāṭhi and partly in Sanskrit, over the doorway of Rāma's temple, mentions a number of villages purchased for the maintenance of the temple and gives the date of its construction in the Śaka year 1722, named Raudra, corresponding to the Fasli year 1210 (A.D. 1800).

(*Epigraphia Indo-Moslemica*, 1907-08, page 20.)

#### (261) ROHANKHED INSCRIPTION.

(*In situ.*)

Rohankhed is 20 miles south of Malkapur. An abraded inscription on the mosque there records that it was built by Khudāvand Khān in A.H. 990 (A.D. 1582). This Khudāvand Khān was an Abyssinian noble in the service of the Ahmadnagar kingdom at the end of the 10th Century of the Hijrī era, and took part in the battle of Rohankhed<sup>1</sup> in 999 (A.D. 1590-91) and was beheaded as a traitor and a heretic. He is not to be confused with the Khudāvand Khān, also an Abyssinian, who was governor of the Province of Nāhur or Southern Berar about a century earlier.

(*Epigraphia Indo-Moslemica*, 1907-08, pages 20 ff.)

#### (262) SHAKARKHELDA OR FATAHKHELDA INSCRIPTION.

(*In situ.*)

Shakarkheldā, subsequently named as Fatahkheldā by Āsañjāh Nizām-ul-mulk after his victory over Mubārik Khān in A.D. 1724, is 30 miles south of Buldānā. Over the entrance of the mosque there an inscription is cut giving the date of its construction in A.H. 989 (A.D. 1581).

(*Epigraphia Indo-Moslemica*, 1907-08, page 20.)

<sup>1</sup> See Haig's *Historic Landmarks of the Deccan*, pages 162 ff.

## (263) MEHKAR INSCRIPTIONS.

*(In situ.)*

Mehkar is 42 miles south-west of Buldānā. In the Bālaji's temple there is a broken Jaina statue with a short inscription dated in Samvat 1272 (A.D. 1215). The statue was dedicated by one Padmāvati, wife of Asādhara. There is also a pilgrim record in old characters on a stone built into the floor of the temple.

Over the city gate called the Momin Darwāzā there is an Arabic inscription which is an extract from the Qurān (C. XXVI). The two last words of the text are utilized as a chronogram and give the date A.H. 894 (A.D. 1488). This is another instance of a walled town being repaired just before Fatah-ullah Imād-ul-mulk assumed the sovereignty of Berār.

*(Epigraphia Indo-Moslemica, 1907-08, page 20.)*

## (264) SATGAON STATUE INSRIPTION.

*(In situ.)*

Satgaon is 10 miles south of Buldānā. On the pedestal of a Jaina idol of Parśvanātha there is an inscription dated in Saka 1173 (A.D. 1251). The idol seems to have been dedicated by a Telugu Jaina named Gāmataiyā, son of Sethī (Cheṭṭi) Kanṭhataiyā.

## (265) LONAR SANSKRIT INSRIPTION.

*(In situ.)*

Lonār is 54 miles from Buldānā. The inscription here is recorded on a stone which is placed on the doorway of a small temple and is in a very inconvenient position for reading. The stone is also broken off. It is a long inscription, but no useful information could be extracted from it.

## (266) SINDKHED INSCRIPTIONS.

*(In situ.)*

Sindkhēd is 69 miles from Buldānā. There are 3 Marāṭhi inscriptions in this village giving the names of the local Desamukhas. One of them is dated in Saka 1633 or 1711 A.D.

## (267) JALGAON PERSIAN INSCRIPTION.

Jalgaon is 16 miles from Nandura Railway Station and 60 miles from Buldāna. The inscription here gives the date of the construction of a mosque in A.H. 1049 or A.D. 1630.

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## YEOTMĀL DISTRICT.

(268) This district contains very few inscriptions. In the Kapileśvara temple at Sātephāl and in the Rāma's temple at Wūn there are modern inscriptions in the present Devanāgarī characters.

At Ralegaon there are 2 idols with inscriptions in Devanāgarī character on their pedestals which are illegible. At Umarkhed there is another illegible inscription on the gate near a masjid. At Kalamb about 14 miles from Yeotmāl, 2 tomb-stones contain inscriptions in Arabic and Persian of the Hijra year 917 or A.D. 1511. Here a guide-pillar was found, which is now deposited in the Nāgpur Museum. It points out that Salod lay to the right, while Nāchangaon lay to the left. This must have been put on the road-side apparently to guide the army or travellers which way to go in order to reach these two important places in the Wardhā district. The pillar was put up in the reign of Sultān Burhān Nizām Shāh of Ahmadnagar in three languages, *viz*, Marāthī, Arabic and Persian, but the latter two have been scraped off. There were two Burhāns in the Nizām Shāhi dynasty of Ahmadnagar. The first one flourished about 1508 A.D. and the second about 1590 A.D. This is an interesting relic of a guide post.

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## BASTAR STATE.

### A.—IMPORTANT INSCRIPTIONS.

(269) BARSUR TELUGU INSCRIPTION OF THE TIME OF JAGDEKABHUSHANA.

(*In situ.*)

Bārsūr is 55 miles west of Jagdalpur, the capital of Bastar State.

The inscription refers itself to the regin of Mahārāja Jagdekabhūshana of the Chhindaka family of the Nāga race and records that a feudatory chief (*mahāmaṇḍaleśvara*) Chandrāditya Mahārāja, lord of Ammagāma, excavated at the capital town Bārasūru a tank which he called Chandrāditya-samudra, on whose bank he constructed a Siva temple, naming it after himself as Chandrādityeśvara shrine.

For the maintenance of the temple he made a grant of a village Govardhanāndu which he had purchased from king Dhārāvarsha. The transaction was effected in the presence of the ruling king on Monday, the 5th *tithi* of the bright half of the month Kārtika in the Śaka year 983, bearing the cyclic name Sarvari. This regularly corresponds to Monday, the 2nd October 1060 A.D.

Chandrāditya claims descent from the Karikāla family who held sway over the Kāverī and had their capital at Orayuru. They belonged to the Kāśyapa *gotra* and to the Chola race and had a lion for their crest. These details are interesting and show that Chandrāditya was connected with the ancient Cholas of the Cuddapah district, who probably invaded the Bastar country and left him or his ancestor in charge of the conquered dominion.

We know from other inscriptions that Kulottunga I (who ascended the throne in 1070 A.D.) attacked the Bastar country in his youth, and it is suggested that probably Chandrāditya followed Kulottunga in his campaign and settled down in the newly conquered country as a subordinate to Dhārāvarsha. The pride of the victor could hardly have allowed his kith and kin to accept such a position, and it must have taken a long time for an enemy's follower to settle himself as a Mahāmaṇḍaleśvara of an aggrieved party, unless the terms of peace stipulated

that the latter should accept a relative of the conqueror in that position.

The geographical places mentioned in the record remain unidentified as yet, except Bārasūru, which is certainly Bārsūr, where the inscription was found, and the well-known Kāverī (Cauvery) river in the South.

(*Madras Report on Epigraphy* for 1908-09, pages 111 ff.)

**(270) POTINAR TELUGU INSCRIPTION OF THE TIME OF JAGDEKABHUSHANA.**

(*Deposited at Bhairamgadh.*)

Poṭinār is a village close to Bhairamgadh which is about 70 miles west of Jagadalpur. The present inscription engraved on the four faces of a stone was removed to Jāṅglā village and thence to Bhairamgadh. It must have originally belonged to Bārsūr, as it is almost a duplicate of the Bārsūr Inscription (No. 269), and refers to the same affairs as recorded in that inscription, viz., that a feudatory chief Chandrāditya built a temple and a tank in Bārasūra and gave a grant for their support in the Śaka year 983. The points of difference are that in this case the village granted was Maṭṭināndu and that the gift was to cover the expenses of a garden also, named Chandrāditya-nandanavāra, planted in the vicinity of the Śiva temple. It is not quite clear why it was necessary to make a record separately for the two villages granted, when the transaction was executed on the same day before the same witnesses and written by the same persons, unless they were meant to be kept in the villages to which they related for the information of the villagers as an authority to pay their rents to the manager of the temple instead of the king. It is possible that the Maṭṭināndu<sup>1</sup> may be Poṭinār, where the inscription was originally found.

**(271) BARSUR STONE INSCRIPTION OF GANGA-MAHADEVI, QUEEN OF SOMESVARADEVA.**

(*Deposited in the Nāgpur Museum.*)

This inscription, which was originally brought from Bārsūr,<sup>2</sup> has been published in the *Epigraphia Indica*

<sup>1</sup> The transformation from Mattinār to Pattiñār or Poṭinār is an easy process in the mouth of the Gonds who now inhabit this country.

<sup>2</sup> See *Epigraphia Indica*, Volume IX, page 162.

under the name of the Nāgpur Museum Inscription of Someśvara. It records that Gaṅgamahādevī, the chief queen of Someśvaradeva, gave a village named Keramarka or Keramarka to two temples of Śiva built by her, on Sunday, the 12th of the bright half of Phālguna, in the Śaka year 1130. The details of the date do not work out satisfactorily, and it was therefore held that Śaka Samvat 1131 expired was really intended, but a more probable theory is that the date was inadvertently carved as 1130 instead of 1030 for which year the details work out quite correctly. Its English equivalent is Sunday, the 14th February 1109. Someśvaradeva was a Nāgavarṇī king belonging to one of the branches of the Sinda family of Yelburgā. Their capital is mentioned as Bhogāvati which still remains unidentified. The village Keramarka granted in this record may be identified with Kodmalmār close to Bārsūr.

(*Epigraphia Indica*, Volume III, page 164; *ibid.* Volume IX, page 162; and *Madras Report on Epigraphy*, 1908-09, pages 111 ff.)

#### (272) NARAYANPAL INSCRIPTION OF GUNDA MAHADEVI.

(*In situ.*)

Narāyanpāl is a village 23 miles north-west of Jagdalpur, and is situated on the bank of the Indrāvati river. The inscription found there records the grant of the village Nārāyanapura to the god Narāyana and some land near the Kharjuri tank to the god Lokeśvara. It is dated in the Śaka year 1033 on Wednesday, the full-moon day of Kārtika month in the Khara Samvatsara, corresponding to the 18th October 1111 A.D. The donor was Guṇḍa Mahādevī, the chief queen of the Mahārāja Dhārāvarsha, the mother of Someśvaradeva and the grandmother of Kanbaradeva who was then ruling after the death of his father. The dynasty claims to be Nāgavarṇī of the Kāśyapa gotra, and to have a tiger with a call as their crest and to be the lords of Bhogāvati. There can be little doubt that it was connected with the Sinda family of Yelburgā which had more than one branch. The Nārāyanapura of the inscription is certainly the present Narāyanpāl which still contains a temple of Nārāyana.

(*Epigraphia Indica*, Volume IX, pages 311 ff., and pages 161 and 162.)

(273) KURUSPAL STONE INSCRIPTION OF  
SOMESVARADEVA.

*(Deposited at Jagdalpur.)*

Kuruspāl is a village 22 miles from Jagdalpur. A number of inscriptions have been found here of which the longest is the one under notice. It is much mutilated. However, there is still enough left to invest it with some importance. The inscription records the grant by king Someśvara deva of a village whose name cannot be made out, but from the boundaries it appears that to its south was the Indranadi and to its east a village named Āraṅga, and to the west Kāpālika. The *bīrudas* (titles) of the family to which Someśvara belonged correspond to those mentioned in the Narāyanpāl inscription<sup>1</sup> with a few variations. They state that the king belonged to the Nāgavarmā and to the Kaśyapa *gotra*. He had a tiger crest and snake banner and acquired the sovereignty of Chakrakūṭa through the favour of the Goddess Vindhya-vāsinī. His father was Dhārāvarsha, whose grandson was Kanharadeva. The record states that Someśvara killed the powerful king Madhurāntaka in battle, burnt Veṅgī, subjugated Bhadrapattana and Vajra, and took 6 lakhs and 96 villages of the Kośala country. The king Madhurāntaka is apparently identical with the king mentioned in the Rājapura plates<sup>2</sup>. He was the king of Chakrakūṭa of which Someśvara claimed to be the hereditary ruler. Apparently they belonged to the same family or branches of the same family and were rivals of each other. Veṅgī was the name of the country between the Godāvari and the Krishnā, and our inscription mentions the name of Virachoda, who, as we know from other sources, was the viceroy of this country appointed by his father. The Veṅgī and the Chakrakūṭa (Bastar) kings appear to have always been in feud with each other and to have burnt each other's towns when opportunity offered itself. As regards the taking of 6 lakhs of Kośala villages, there is no doubt it is an exaggeration. The Kośala referred to in the record must be taken as Mahakośala or Chhattisgarh country and it is very unlikely that it ever contained so many villages. Even if it did, there is nothing to justify the boast that Someśvara ever became the king of that country. It is possible that he may have raided a part of Kośala and may have held it in his possession until driven out again.

<sup>1</sup> *Epigraphia Indica*, Volume IX, page 311.

<sup>2</sup> *Ibid*, page 174.

This surmise seems to be supported by Jājalladeva's inscription<sup>1</sup> of 1114 A.D., in which it is recorded that he seized in battle one Someśvara after having slain an immense army. Apparently the Someśvara referred to in Jājalladeva's eulogy is the same as that of this inscription. We know from the Bārsūr inscription<sup>2</sup> that Someśvara was living in 1108 A.D. and that he had died when the Narāyanpāl inscription<sup>3</sup> was recorded in 1111 A.D. Jājalla was king of Ratanpur, the capital of Kośala country, and Ratanpur finds a mention among Someśvara's rivals. The other rivals were kings of Udra (Orissa), Lāñjī (in Bālaghāt), Lemnā (probably Lavana in Raipur district), Veṅgī (on the other side of the Godāvarti), Vajra (Wairāgadē in Chāndā district) and Bhadrapattana (Bhāndak also in Chāndā).

(*Epigraphia Indica*, Volume X, pages 25 ff.)

**(274) KURUSPAL INSCRIPTION OF SOMESVARADEVA  
OF SAKA YEAR 1019.**

(*Deposited at Jagdalpur.*)

The inscription is much mutilated, but the object of the record appears to be a dedication of a lamp to the God Lokeśvara. Apparently a subscription of 11 gadyāṇaka coins was raised by the village people for that purpose. The dedication was made in the Śaka year 1019 during the reign of Someśvaradeva, who belonged to the Nāgavāṁśi race. He is said to have been the sun to the lotus of the Chhindā family and the lord of Bhogāvati.

(*Epigraphia Indica*, Volume X, pages 37 and 38.)

**(275) KURUSPAL TANK SLAB OF DHARANA  
MAHĀDEVI.**

(*In situ.*)

The inscription, which is built in one of the steps of a tank in Kuruspāl, records the grant of land situated near Kalamba village to god Kameśvara (Śiva) by the queen Dhārana Mahādevī during the reign of the Nāgavāṁśi

<sup>1</sup> *Epigraphia Indica*, Volume I, page 38.

<sup>2</sup> *Ibid.*, Volume IX, pages 162 ff.

<sup>3</sup> *Ibid.*, Volume IX, pages 161 ff.

king Someśvaradeva. The record seems to be dated in the Saumya Samvatsra which fell in Śaka 991, or 1069 A.D. A number of witnesses from Temarā and Nārāyanapura are mentioned. Both these villages adjoin Kuruspāl; the former still retains its name as it was, but the latter has now changed to Narāyanpāl.

(*Epigraphia Indica*, Volume X, pages 31 ff., and Volume IX, page 163).

**(276) KURUSPAL FRAGMEN TARY STONE  
INSCRIPTION.**

(*In situ.*)

This inscription, like the tank slab at Kuruspāl, records the grant of land situated near Kalemva, to god Kāmeśvara by Dhāraṇī Mahādevī, the queen of Someśvaradeva. The Kalemva of this record is apparently the same as Kalamba of the tank slab. The inscription is undated. It apparently belongs to the same period as the tank slab, i.e., 1069 A.D.

(*Epigraphia Indica*, Volume X, pages 35 ff.)

**(277) GADIA TELUGU INSCRIPTION OF  
SOMESVARADEVA.**

(*In situ.*)

Gadiā is 20 miles from Jagdalpur. The inscription is much effaced. It refers to the Nāgavamīśī king Someśvaradeva, and is dated in the Śaka year 1019 (A.D. 1097). It seems to record a grant to a temple, and in the end refers to the continuation of dancing girls there.

**(278) RAJAPURA PLATES OF MADHURANTAKADEVA.**

(*With the Ruling Chief of Bastar.*)

Rājapura is a village 22 miles northwest of Jagdalpur. The inscription refers itself to the king Madurāntakadeva of the Chhindaka family of the Nāga race. It records the grant of Rājapura village, situated in the Bhramarakotyā *mandala*, apparently as a compensation for supplying victims for human sacrifices. The inscription is dated in the (Śaka) year 987 in the Parābhava Samvatsara on a Wednesday of the bright fortnight of

Kārtika. Although the *tithi* is not given, Dr. Kielhorn has been able to find out from other details that it was third, and that the date regularly corresponds to Wednesday, the 5th October 1065 A. D.

Bhramarakotya *maṇḍala* is apparently an alternative name of Chakrakotya *maṇḍala*, which is also mentioned in the present record in connection with the names of witnesses cited therein. Chakrakotya was the central portion of the Bastar State, and has been referred to in various records.

(*Epigraphia Indica*, Volume IX, pages 174 ff.)

**(279) DANTEWADA PILLAR INSCRIPTION.**

(*In situ.*)

Dantewādā is 46 miles from Jagdalpur. There is a pillar here inscribed in Telugu characters, but a large portion of it has broken off. It apparently records a gift which was made on the 10th day of the dark fortnight of Jyeshṭha in the Saka year 1147 (corresponding to 13th June 1224 A.D.) during the reign of Jagdekhūshāna Mahārāja Narasimhadeva. This again does not mention the dynasty to which the king belonged, but at present there is nothing to show that he was other than a Nāgavāṁśī king.

(*Epigraphia Indica*, Volume X, page 40.)

**(280) JATANPAL STONE INSCRIPTION OF THE SAKA YEAR 1140.**

(*Deposited at Jagdalpur.*)

Jatānpāl is a village 40 miles from Dantewādā in the Bastar State. The inscription records the grant of land by one Kāmā Nayaka, a subordinate to a chief named Somarāju, under Mahārāja Narasimhadeva, in the Saka year 1140, or A.D. 1218. In this year there was an eclipse of the sun and the month of Jyeshṭha was intercalary. So it was doubly meritorious to make a gift in that year. Narasimhadeva of this inscription must certainly be the same as that of Dantewādā pillar inscription (No. 279).

(*Epigraphia Indica*, Volume X, pages 40 ff.)

(281) SUNARPAL STONE INSCRIPTION OF  
JAYASIMHADEVA.

(*In situ.*)

Sunārpāl is a village about 10 miles from Narāyanpāl. The inscription there records the grant of a village Adhakāḍa by the queen of Jayasimhađeva of the Nāgavāṁśa, who belonged to the Kāśyapa *gotra* and was the supreme lord of Bhogāvati, having the tiger with a calf as his crest. The record is undated and the village Adhakāḍa untraceable.

(*Epigraphia Indica*, Volume X, pages 35 and 36, and Volume IX, page 163.)

(282) TEMARA SATI INSCRIPTION OF THE  
SAKA SAMVAT 1246.

(*Now kept in Kuruspāl.*)

Temarā is a small village near Kuruspāl. The inscription records that at Temarā of the Sairāṭharāja-rājya in the Chakrakoṭa Province, during the reign of Hariśchandradeva, one of his officers' wives immolated herself on the death of her husband on Saturday the (12th) of the bright fortnight of Chaitra in the Śaka year 1246, named Rakīāksha. Thus the record belongs to the year 1324 A.D., and shows that even in the 14th century the interior of the Bastar State went by the name of Chakrakūṭa. The record does not show the dynasty to which Hariśchandradeva belonged, but apparently he was a descendant of the old Nāgavāṁśi kings.

(*Epigraphia Indica*, Volume X, pages 39 and 40.)

(283) DANTEWADA TELUGU INSCRIPTION OF  
THE SAKA YEAR 984.

(*In situ.*)

Some lines of the record are effaced and the king's name is lost. But he has all the *birudas* of the Nāgavāṁśi kings. The inscription records that the king, while encamped at Dattavāḍā (Dantewāḍā), purchased a village named Borigāma from a cultivator, and presented it to the god Bhairava to meet the expenses of offerings to him, on Thursday, the 9th of Āshāḍha in the Śaka year 984, which regularly corresponds to Thursday, the 28th June 1061 A.D., if we take the *tithi* to belong to the bright fortnight in the current Śaka year 984.

## (284) DANTEWADA MASAKADEVI'S NOTIFICATION.

*(In situ.)*

This is an interesting inscription recording a notification to the general public by Māsakadevi, younger sister of the illustrious Rājabhūshana Mahārāja, the crest jewel of the Chhindaka family of the Nāga race. Parts of it are illegible, but enough is still left to indicate its purport. The notification runs as follows:—

"In view of the fact that every member of the agricultural classes has been troubled by the king's officers while collecting rents which have been exacted even before they were due, the elders of the 5 great assemblies and the agricultural classes, in meeting assembled, framed the following rules:—'That in future those villages which at the time of the coronation of any king may be required to render service shall collect the taxes, etc., only from such residents as had been settled long there.' Māsakadevi has therefore set up this pillar recording the rules to regulate the position of the several classes. They shall be traitors to the king and Māsakadevi who, living in Chakragoṭṭa (will violate these rules)."

The Chakragoṭṭa of this record is a corruption of Chakrakoṭṭa, the old name of Central Bastar.

## (285) ERRAKOT TELUGU INSCRIPTION.

*(Deposited at Jagdalpur.)*

Errakoṭ is 10 miles from Jagdalpur.

The record refers itself to a Nāgavamshi king, part of whose name is lost. It may have been Nṛipatibhūshāṇa. It is dated on Thursday, the 3rd *tithi* of the bright fortnight of Vaiśākha in the Śaka year 945, bearing the cyclic name Rudhirodgāri. This regularly corresponds to Thursday, the 25th April 1023 A. D., if we take 945 as expired. The cyclic name confirms this, as Rudhirodgāri corresponded to 946 current.

The object of the record is not clear as it is incomplete.

## (286) DANTEWADA KAKATIYA INSCRIPTION.

*(In situ.)*

There are two slabs dated in the Vikrama Samvat 1760 or A.D. 1703, on the 3rd day of the Vaiśākha dark fortnight. They record the pilgrimage of Rāja Dikpāladeva to the Dantēśvari shrine when 'so many thousands of buffaloes and goats were sacrificed that the waters of the Samkhini river became red like *kusuma* flowers and remained so for 5 days.' The Kākatiyas are stated to be Somvaiṁśis born of the Pāṇḍava Arjuna. The genealogy begins with Kākati Pratāparudra, who was king of Warangal. His brother Annamrāja was the first to come to Bastar, and the genealogy is continued to Dikapāladeva, nine successors being mentioned. The present Bastar family is the representative of the old Warangal family who, having been defeated by Musalmāns, fled to Bastar. Combining the information hitherto available, the following list of Kākatiya kings may be made up :—

## I.—PREDECESSORS OF ANNAMADEVA, FROM PROFESSOR KIELHORN'S SOUTHERN LIST.

1. Durjaya.
2. Beṭa (Beṭmarāja) Tribhuvanamalla, son of 1.
3. Prola (Prolerāja, Prodarāja) Jagatikesarin, son of 2; made the Western Chālukya Tailapādēva prisoner; defeated Govindarāja and Gundā of Mantrakūṭa; conquered but reinstated Chōḍodaya; put to flight Jagaddeva.
4. The *Mahāmaṇḍaleśvara* Rudradeva, son of 3 subdued Domma; conquered Mailigideva burnt the city of Chōḍodaya, A.D. 1163 [and 1186].
5. Mahādeva (Mādhava), brother of 4.
6. Ganapati (Ganapa), Chhalāmattiganda, son of 5; defeated the Devagiri Yādava Śīṁghapā, the kings of Chola, etc., A.D. [1199-1200 to 1260-61].
7. The *Mahāmaṇḍalachakravartin* Pratāparudra of Ekaśilānagarī, i.e., Warangal. His general Muppidi entered Kāñcī and installed Mānavīra as governor, A.D. 1316.

II.—SUCCESSORS OF ANNAMDEVA DOWN TO DIKPALADEVA, ACCORDING TO THE DANTEWADA INSCRIPTIONS.

1. Annamrāja, brother of Pratāparudra.
2. Hamīrudeva.
3. Bhairava (Bhai Rāj) deva.
4. Purushottamadeva.
5. Jayasimhadeva.
6. Narasimhadeva ; his queen Lachhamī-deī dug many tanks and planted gardens.
7. Jagadiśarāyadeva.
8. Vīranārāyanadeva.
9. Vīrasimhadeva, married Vadankumārī, a Chandella princess.
10. Dikpäladeva, married Ajabakumārī of the Chandellas, visited the Dantēsvari temple in Samvat 1760 or A. D. 1703.

III.—SUCCESSORS OF DIKPALADEVA DOWN TO THE PRESENT RULING CHIEF, ACCORDING TO RECORDS KEPT IN THE RAJA'S FAMILY.

1. Rajpäladeva,
2. Dalapatideva.
3. Daryāodeva ; his brother Ajmer Singh rebelled against him in Samvat 1836 or A. D. 1779.
4. Mahipäladeva.
5. Bhūpäladeva.
6. Bhairamadeva.
7. Rudrapratāpadeva.
8. Rāni Praphulla Kumārī Devi, daughter of No. 7, now ruling.

(*Epigraphia Indica*, Volume IX, pages 165 ff., and Volume XII, pages 242 ff.)

B.—UNIMPORTANT, INCOMPLETE OR ILLEGIBLE INSCRIPTIONS.

(287) DONGAR INSCRIPTION OF DARYAODEVA.

(*In situ*.)

Dongar is 60 miles from Jagdalpur. There are two records of Daryāodeva, dated in Samvat 1835, or A.D. 1779. They both refer to the Raja's visit in order to quell a local rebellion.

(*Epigraphia Indica*, Volume IX, page 166.)

## (288) DONGAR INSCRIPTION OF BHAIRAMADEVA.

*(In situ.)*

This is dated in Samvat 1928, or A.D. 1871, and records the *pāṭṭabhiseka* ceremony of Bhairamadeva, grandfather of the present ruler of Bastar.

*(Epigraphia Indica, Volume IX, page 166.)*

## (289) BHAIRAMGADH INCOMPLETE TELUGU INSCRIPTION.

*(In situ.)*

This is an incomplete inscription in 35 lines which give the usual *birudas* of the Nāgavamī kings and introduce the Mahārāja Jagdekābhūshana (the worshipper of Māṇikyadevi's feet) and his feudatory Raṅgayādeva, together with his son. Here the inscription breaks off, leaving us in the dark as to its object.

## (290) BHAIRAMGADH SHORT TELUGU INSCRIPTION.

*(In situ.)*

This inscription has 11 lines and is written in old colloquial Telugu which cannot be easily understood. It refers to a gift of land by one Ramiraseli Sīngamā Nedu.

## (291) BHAIRAMGADH PILGRIM RECORD.

*(In situ.)*

This is a record of his name by that ubiquitous Magardhaja Jogi 700, for which see No. 207.

## (292) BARSUR NAGARI INSCRIPTIONS.

*(In situ.)*

There are three slabs, one of which contains the names of some goddesses such as Mahishāsūramardini, and another is a fragment which mentions (Ka)nnaradeva. The third, on a statue of a warrior with the date Śaka 1242 (A.D. 1320) has two illegible names ending in *deva*.

## (293) GADIA JUNGLE SLAB.

*(In situ.)*

This is a much damaged slab, lying in a jungle near Gadia. The record on it is in Telugu characters. The name of the king reads as Rajabhushana Somesvaradeva.

## (294) TIRATHGADH INSCRIPTIONS.

*(In situ.)*

Tirathgadh is 20 miles from Jagdalpur. There are two statues here, under both of which the name of Himmat-simha Diwan is inscribed.

## (295) NARAYANPAL FIELD INSCRIPTION.

*(Deposited at Jagdalpur.)*

This inscription was found in a field in Narayanpal and is fragmentary. It states that the land belongs to the temple of Rudreshvaradeva (Siva), and whoever appropriates it shall go to hell.

## (296) KURUSPAL MINOR INSCRIPTIONS.

*(In situ.)*

There are two small inscriptions which are fragmentary. One gives the name of a Nayaka, and another the imprecatory portion of a lost record.

## (297) CHAPKA SATI INSCRIPTIONS.

Chapka, a village 35 miles from Jagadalpur, contains six Sati records of no importance.

*(Epigraphia Indica, Volume IX, page 166.)*

## (298) BARSUR FIELD INSCRIPTION.

*(In situ.)*

The inscription has only two lines in Telugu characters, and is illegible.

## KANKER STATE.

### A.—IMPORTANT INSCRIPTIONS.

#### (299) KANKER STONE INSCRIPTION OF BHANUDEVA.

*(In situ.)*

Kāñker is 80 miles from Raipur. The inscription is an eulogy of one Nāyaka Vāsudeva, the minister of king Bhānudeva of Kākaira (Kāñker). It records the construction of three temples, a building (*purtobhadra*) with a gateway (*pratoli*) and two tanks. It is dated in the (Saka) year 1242, bearing the name Raudra on the 5th of the dark half of Jyeshṭha, corresponding to Tuesday, the 27th May, or Wednesday, the 28th May, A. D. 1320. The record gives the genealogy of the minister for four generations, and that of his sovereign for seven generations, the latter being as follows:—Sīmharāja, Vyāghra, Vopadeva, Krishṇa, Jaitarāja, Somachandra and Bhānudeva. They are stated to have belonged to the Lunar dynasty, the same to which the present Chief of Kāñker belongs.

(*Epigraphia India*, Volume IX, page 123; *Asiatic Researches*, Volume XV, page 505; and Cunningham's *Archæological Reports*, Volume VII, page 147.)

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#### (300) KANKER PLATES OF PAMPARAJA OF (KALACHURI) SAMVAT 965.

*(In the possession of the Mahārājādhirāja of Kāñker.)*

The record refers to the Mahāmaṇḍalika Pamparāja of the Lunar lineage. It is a State document conferring a village Jaiparā Vanikotṭa on the village priest, together with another village named Chikhali. It was issued from the Kākaira (Kāñker) residence, and the transaction was executed in the presence of his queen Lakshmidevi and prince Vopadeva, and is dated on Monday, the 10th of the dark half of Bhādrapada in the *mṛiga* lunar mansion in the (Kalachuri) Samvat 965, which regularly corresponds to Monday, the 12th August 1213. The village Jaiparā is the modern Jeprā, 15 miles north of Kāñker, and Chikhali is about 21 miles in the same direction.

(*Epigraphia Indica*, Volume IX, pages 166 ff.)

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(301) KANKER PLATES OF PAMPARAJA OF  
(KALACHURI) SAMVAT 966.

(*In the possession of the Ruling Chief of Kānker.*)

This inscription refers to the same king Pamparaja of the lunar race as No. 300, but it gives the names of his two predecessors, Somarājadeva and Vopadeva. It was issued from his residence at Pāḍī, and records the grant of the village Kogarā to the village priest Lakshmidhara-sarman, the author of *Uddyota*, to whom the village Añdali had been previously granted by Vopadeva. The grant was made on the occasion of a solar eclipse in the (Kalachuri) Samvat 966, named Iśvara, in the month of Kartika on Sunday, when the moon was in the *Chitrānakshattra*. This regularly corresponds to Sunday, the 5th October A. D. 1214.

Of the localities mentioned, Kogarā is what is now known as Deo Koṅgerā, 8 miles south-east of Kānker, and Añdali is apparently the present Añdai or Añjnī, 10 miles east of Kānker. Pāḍī remains unidentified as yet.

(*Epigraphia Indica*, Volume IX, pages 166 ff.)

B.—UNIMPORTANT, INCOMPLETE OR ILLEGIBLE  
INSCRIPTIONS.

(302) KANKER ROCK INSCRIPTION.

(*In situ.*)

The inscription refers to the reign of the Kānker Chief Chandrasenadeva and mentions a village Jogikasā which was granted for some purpose which is not clear. Apparently it was given to meet the expenses for betel-leaves, etc. There is no village as Jogikasā in the Kānker State.

## KHAIRAGARH STATE.

### (303) DEWARGAON MAGARDHAJA RECORD.

This State possesses very few inscriptions. There used to be an old record on the top of the Dongargadh hill, but it is now untraceable. A Persian inscription said to have been sent to the Nagpur Museum is also missing. At Dewargaon there is a big *lingam* of black stone on which the name of Magaradhaja Jogi is inscribed.

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## KAWARDHA STATE.

### A.—IMPORTANT INSCRIPTIONS.

#### (304) BORAMDEO TEMPLE INSCRIPTIONS.

(*In situ.*)

Near the village Chhapri, 11 miles east of Kawardha, there is an old temple of Vishnu, popularly known as Boramdeo, on account of Gonds having utilized it as a shrine of their god when they were ascendant. The oldest inscription here is on the pedestal of a large figure of a bearded man sitting with joined hands, whom General Cunningham considered to be the Raja's religious adviser. There are four records on it. The first gives a number of names apparently of the temple builder's religious advisers. In the second inscription the names of his wife, sons and daughters are given. In the third the date is given as 840, during the reign of Gopāladeva, and the fourth gives the names of masons.

The year apparently belongs to the Kalachuri era, and is thus equivalent to 1088 A.D. Gopāladeva was evidently a local chief under the sovereignty of the Ratanpur kings. He may be identical with Gopāladeva of the Pujārīpāli inscription. The principal image of the temple is that of Lakshmi Nārāyaṇa, on the pedestal of which the name of that ubiquitous Jogi Magaradhvaja with the figure 700 is inscribed. On the wall of the temple there is a modern inscription of the Samvat year 1608 (A.D. 1551), which was originally read as 160, equivalent to A.D. 103, and was quoted as a proof of the antiquity of Gond rule in Chhattisgarh.

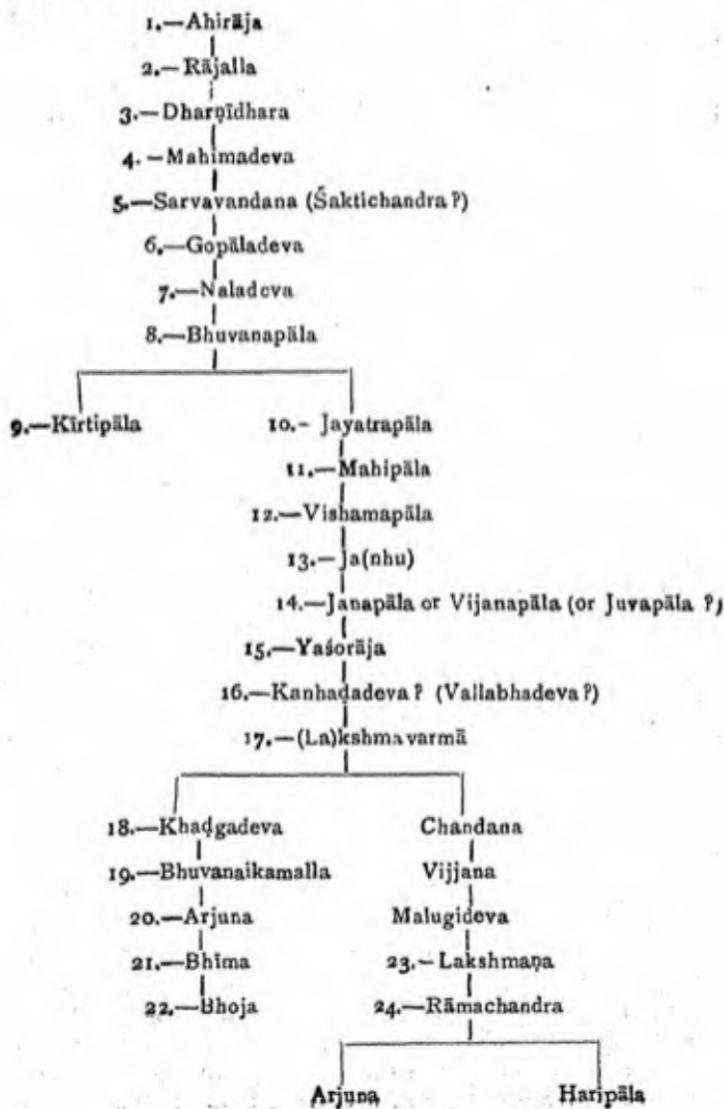
(Cunningham's *Archæological Reports*, Volume XVIII, page 42.)

#### (305) MANDAVA MAHAL INSCRIPTION AT CHAURA.

(*In situ.*)

Chaurā is a village about 11 miles from Kawardha. In a temple known as Mandavā Mahal there is a long inscription on a slab containing 37 lines, which records the construction of a Siva temple by king Rāmachandra, born of the Phāṇi or Nāgavarīṣa, and married to Ambikādevi of the Haihaya lineage. It gives the legend of the origin of

the Nāgavarmī, stating that a serpent got enamoured of Mithilā, the beautiful daughter of the sage Jātukarṇa. He therefore assumed human form and had intercourse with her. Their issue was Ahirāja, who having conquered the neighbouring chiefs, set himself up as a king. The kings who followed him are shown in the genealogical table given below :—



It would appear that the succession deflected twice from the direct line. For nine generations up to Kirtipāla it went in a direct line. The 10th king Jayatrapāla was a brother of Kirtipāla, who apparently had no son to succeed him. Twelve descendants of Jayatrapāla succeeded one after the other, the last king Bhoja being succeeded by Lakshmana, a great-grandson of his great-great-grand-uncle. Lakshmana's son was Rāmachandra, the 20th descendant from the original ancestor Ahirāja.

The inscription is dated in Vikrama Śaka 1406, bearing the name Jaya, which makes it clear that the year intended was that of the Vikrama era, as the cyclic year Jaya was current in Vikrama Samvat 1406 (A.D. 1349). This record shows that Kawardhā and the neighbouring country were under the sway of the Nāgavāṁśi kings for a period of about 500 years, commencing from the beginning of the 9th Century A.D., a little before the advent of the Kalachuris or Haihayas to Chhattisgarh. Apparently the Nāgavāṁśis became the feudatories of the Kalachuris and continued to rule under their protection for a long time. Amongst the kings of this dynasty we find two names Gopāladeva (6) and Yaśorāja (15) with which we are familiar from other inscriptions found in this locality. Gopāladeva's name occurs in the Boramdeo temple, about a mile away from our inscription slab. It is dated in the Kalachuri year 840, or A. D. 1088, while at Sahaspur, only 21 miles away from Chaurā, there is a record of Yaśorāja, dated in the Kalachuri year 934, or A.D. 1182. These kings must evidently belong to the dynasty which our record describes. Between Gopāladeva and Yaśorāja there was an interval of only 94 years according to the dates of their inscriptions, but our record gives eight intervening generations, giving an average of less than 12 years to a generation. This throws a doubt on the accuracy of the genealogy, to swell which it is possible a number of fictitious names may have been inserted.

The geographical names mentioned in the record are Chavarāpura, the Saṅkarī river, Rājapura and Kumbhipuri. Chavarāpura, to the east of which the temple was built, is undoubtedly the village Chaurā, within whose limits the temple still lies, and Saṅkarī is the Saṅkarī river which is about a quarter of a mile away. Rājapura was a village granted for the supply of offerings to the god, and may be identified with a village of the same name three miles from

Chaurā. Kumbhipuri is not traceable. It was given at the same time as an *agrahāra* to a Brāhmaṇa named Maheśa. The record which is in verse, was composed by a Dakshinī Brāhmaṇa Viṭṭhala, which seems to account for the curious way in which he has indicated the era, calling it Vikrama Saka; the last word Šaka used in this phrase is merely an equivalent of a year.

(306) KANKALI INSCRIPTIONS.

(*Two in situ and four in Kawardhā.*)

There is a temple of Kañkali in a fort 20 miles north of Kawardhā, the nearest village being Borīā, three miles to the south-east. The inscribed sculptures of this place have been removed to Kawardhā, so that there remain only two records *in situ*, viz., the name of Magaradhvaja Jogi with his invariable figure 700 and that of Devadāsa who appears to have been another pilgrim like Magaradhvaja.

Of the four inscriptions removed to Kawardhā, two were Sati pillars which now support the *maṇḍapa* of Rāma's temple there, while the other two, recorded on the pedestals of statues, are kept in the Bürhā Mahādeva temple near the new court-house. One of them is undated and gives no information beyond the name of Jasarāja. The other one is dated in what appears to be Samvat 945 or 915, and is engraved on the pedestal of a royal bearded figure who is seated with hands joined in devotional posture. It records the construction of a temple (*prāsāda*) for the salvation of her father by one Vāvo, daughter of Vāñchhā, the mother of the wise Pāndū, son of Thākur Māṇḍū, the Prime Minister (*mahāmātya*) of the Mahārānaka Jasarājadeva. It appears that Māṇḍū and his wife had died and their daughter built a temple in the name of her parents. The sculpture has three figures, two of a couple with haloes behind them, and the third of a female without any such insignia. Apparently, the couple represents the parents and the simple female figure their devoted daughter.

General Cunningham read the date as 910 or 1110, which the inspection of the inscription does not confirm. The figures are badly formed, and they were once read as 849.<sup>1</sup>

The chief Jasarājadeva is apparently the same as Yaśorāja of the Sahaspur inscription, which is dated in Samvat 934, or 1183 A.D., and the present reading of the date goes to establish the identification more closely than before. Jasarāja is described a Mahārāṇaka or feudatory chief, the nucleus of whose dominions was obviously the Kawardhā State. It seems possible that Yaśorāja or Jasarāja was a descendant of Gopāladeva of the Boramdeo temple inscription. The latter flourished a century earlier than the former.

(Cunningham's *Archæological Reports*, Volume XVII, pages 44 ff.)

## B.—UNIMPORTANT, INCOMPLETE OR ILLEGIBLE INSCRIPTIONS.

### (307) KAWARDHA INSCRIPTIONS.

(*In situ.*)

In the temple of Rāma, on the Ujiyār Sāgar tank, there are two inscribed pillars which are much worn. They appear to be Sati stones utilized as pillars to support the *mandapa* of the temple which was built only about a century ago from stones and materials brought from Boria (or Kaṅkāli). One of the inscriptions is dated in Samvat 1414 on Monday, the 12th of the bright fortnight of Mārgaśīrsha, corresponding to Monday, the 5th December 1356 A.D., during the reign of Mahārāja Śrī Rāmadeva, and the other in Samvat 1422 on Monday, the 13th of the bright half of Jyeshṭha, corresponding to Monday, the 13th May 1364 A. D. This stone records that the deceased Nayaka Mahādeva had three wives, Metāī, Jaukhāī and Divamāī, of whom only Metāī committed Sati, and it was in her honour that the pillar was erected. The Hindu sentiment would not allow a tomb-stone to be put up in a place of worship, but neither the builder of Rāma's temple nor the citizens of Kawardhā ever dreamt that these pillars contained records of this nature.

## (308) SATI INSCRIPTIONS.

There are a number of Sati records in Chhapri and Boriā. Two of these, belonging to Boriā, have been utilized as pillars in Rāma's temple at Kawardhā as noticed in No. 307. They belong to the 14th century A.D. To the same period belong the Sati pillars of Chhapri, one of which is dated in Samvat 1430, or A. D. 1373, and another in Samvat 1445, or A.D. 1388.

(Cunningham's *Archæological Reports*, Volume XVII,  
page 41.)

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## SAKTI STATE.

## (309) GUNJI STONE INSCRIPTION.

*(In situ.)*

Gunji is 14 miles from Sakti. Near this village is a spring known as Damau Dahrā, and on a rock there this inscription in Pāli characters is incised. It consists of two parts, the first of which begins with salutation to Bhagavat, and is dated on the 15th day of the 4th fortnight of Hemanta in the 5th regnal year of a king named Śrī Kumāra Vāsanta, and contains the words Bhagavato Usubhalithi, the name of a *thera* Godackha and the name Vasīthiputa. Can this last be the same Vasīthiputa mentioned in the Ajantā Cave inscription<sup>1</sup>? This would take back our record to the first half of the 2nd Century B. C., but it is ascribed to the 1st Century A.D. by Dr. D. R. Bhāndārkar. The second part of the inscription is dated on the second day of the 6th fortnight of Grishma in the 8th year of Kumāra Vāsanta's reign. Damau Dahrā is just a little solitary place like Rūpnāth, which has an Aśoka record, and a likely place which a few Buddhist monks may have selected for their residence.

*(Cousens' Progress Report, 1904, page 54.)*

<sup>1</sup> Burgess' Arch. Survey of Western India, Volume IV, page 146.

## SARANGARH STATE.

### (310) SARANGADH PLATES OF MAHASUDEVA.

*(In the possession of the Sārangad̄h Ruling Chief.)*

This charter, as others<sup>1</sup> belonging to Mahāsudeva, was issued from Śarabhapura, and records the grant of a village Chullāñdaraka, situated in the *bhukti* or sub-division of Tundaraka, by the royal family, and assented to by the king. The inscription is exactly worded like other inscriptions of this king (see Nos. 176 and 177), and does not give any new information about the dynasty to which the king belonged. The capital Śarabhapura, from which the charters were issued, remains still unidentified. Dr. Sten Knob suggests Śarabhavaram in the Godāvari district as its modern representative. (See No. 175.) Tundaraka is Tundrā in the Balodā Bazār tahsil of the Raipur district, 35 miles west of Sārangad̄h, but Chullāñdaraka is not traceable.

*(Epigraphia Indica, Volume IX, page 281; and Journal Bengal Asiatic Society, Volume XXXV, pages 195 ff.)*

### (311) PUJARI PALI STONE INSCRIPTION OF GOPALA-DEVA.

*(Deposited in the Raipur Museum.)*

Pujāripālli is a village 22 miles from Sārangad̄h, the headquarters of a State of the same name.

The inscription is written in praise of the Vārahi goddess locally known as *Barhādevī*, and almost every *śloka* mentions the name of her devotee Gopāla, who apparently built a temple to which the stone was affixed. In the 34th *śloka* the goddess is stated to have given him a boon that his prowess would be unparalleled. In *ślokas* 38 to 40 a number of places are mentioned where the glory of Gopāla *vira* was spread like that of the autumnal moon. These are Kedāra (on the Himālayas), Prayāga (Allāhabād), Pushkara (in Rājputānā), Purushottama (Jagannāth Puri),

<sup>1</sup> See Fleet's *Gupta Inscriptions*, pages 197 and 198.

Bhīmeśvara (in the Upper Godāvarī district), Narmadā, Gopālapura (apparently the village of that name on the bank of the Narmadā, near Tewar, close to Jubbulpore), Vārāṇasi (Benāres), Prabhāsa (Pabhosā, near Allāhābād), the junction near Gaṅgāsāgara (in Bengal), Śrvairāgyamāṭha, Pedarāgrāma (the headquarters of the Pendrā Zamindāri in the Bilāspur district), and 2 or 3 other places which are illegible. All these are holy places of great celebrity except Gopālapur and Pendrā which appear to have been mentioned, because Gopāla had probably some connection with them. Apparently, he was the founder of Gopālapura, which was named after him, and Pendrā was perhaps his birth-place. The inscription is undated, but is attributable to the 11th Century A.D. on palaeographic grounds. A Gopāladeva is mentioned in the Boramdeo inscription noticed in Cunningham's *Archæological Reports*, Volume X, pages 35 ff. Both Pendrā and Pujārīpalī are so close to Kawardhā State in which Boramdeo is included that it is very possible that the two Gopālas are identical. Dr. D. R. Bhandarkar holds the same view on other grounds. (*Vide* Cousens' *Progress Report* for 1904, page 51.)

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## SARGUJA STATE.

### (312) THE RAMGADH HILL CAVE INSCRIPTIONS.

*(In situ.)*

The Rāmgad̄h hill is about 32 miles from Ambikāpur, the capital of Sarguja State. There is a natural tunnel here known as Hathphor, near which there are two caves known as Sītā Bengarā and Jogi Maḍhā on the side of what is locally known as Kāndā Ghuḍārī hill. In each of these caves there is an inscription in Pāli characters belonging to about the 2nd Century B.C.

A contribution on these inscriptions by Dr. Bloch to a German Journal excited much interest among the orientalists, though, according to Dr. Burgess, the inference drawn was somewhat far fetched. He discussed the matter fully in the *Indian Antiquary*,<sup>1</sup> from which the following quotation will show the nature of the controversy and enable the reader to form his own opinions :—

'Dr. Bloch of the Archaeological Survey had recently visited these caves, and in a letter of 30th April 1904, published in the *Zeitschrift der Deut. Morgenland*, Bd. LVIII, S. 455, he reads the first line of the inscription in the larger cave as—*Adipayamti hadayam sobhāvagarukavayo*, and explains it as—*Adipayanti hr̄idayam svabhāvagurukavayah*: "The poets, by nature, worthy of honour, fire the heart." From the inscription beginning thus, he infers that "we may surely expect a panegyric on the poetic art, and when such a hymn is met with on the wall of an artificial rock excavation, it can there be applicable only because the place served for presenting poetical compositions before a larger public. And the arrangement of the cave," he adds, "is admirably adapted to this purpose. In a semi-circle, rising above on one another in terrace form, a row of seats are hewn out, which are again divided by radiating lines, quite in the style of the Greek theatre. From these seats a comfortable view was presented over a natural platform laid out below, which afforded room enough to erect a small stage. Naturally the amphitheatre is only in miniature: it might afford space for thirty spectators; but its arrangement on a classical model cannot be mistaken. Above the seats is a rectangular chamber with

broad benches along the walls, where people evidently retired when the cold of winter nights made it unpleasant to remain in the open air. At the entrance there are still deep holes in the floor into which the posts were fitted that supported the curtain by which the cold was shut out, and inside there was room enough for festive *nāch* party."

'Now this seems a somewhat extensive deduction to draw from the first line of an inscription and the ascent to this cave. Mr. Beglar's plan (*Arch. Surv. Ind. Rep.*, Vol. XIII, pl. x) and Mr. Ball's sketch of the approach show the vaulted entry, about 14 feet deep, opening to ten or twelve yards wide at the front, with stairs up the sides and semi-circular steps or benches between; but the rock appears naturally to shelve away rather rapidly for placing a stage below; and inside the Raum genug für eine solenne 'nautch party' is scarcely 5 feet between the wall and a bench 2 feet high, and would be cramped for any dance movement. We surely require more satisfactory evidence before we conclude that this approach was constructed as a Greek theatre for dramatic representations even on a small scale. Had this been so, we should naturally expect that such would be found not only in this solitary instance in remote Sargujā, but the other and better examples would certainly occur among the hundreds of rock excavations still fairly complete in Western India. Yet no trace of such has been found elsewhere.'

'But much of the force of the deduction must depend on the accuracy of the reading of the inscription, which in May 1904 was read differently by A. M. Boyer<sup>1</sup> as:—

*adipayamti hadayam sa [dha] va garaka [m] vayo  
eti tayam . . . dule vasamtiyā hi sāvānubhute  
kudas tatum evam alamga [tā].*

This would give a different sense, but the true reading will depend on the impression or photographs of the epigraphs. M. Boyer's transcription of the Jogimārā inscription runs:—

*Sutanukā nama | deva lasikyi |  
tam kamayitha ba lu na seye  
| Devadine nama | lupadakhe.*

<sup>1</sup> *Four. Asiatique*, Xième Ser. Tom. III, pages 478 ff.

and makes Davadi[n]na an "artist of statues" and "excellent among young people" and a lover of "Sutanukā the devadāsi".

'That some of the early caves may have been used for amusements is quite probable. In one of the Aurangābād Baudha caves we have a *nāch* represented in the very shrine (*Arch. Sur. West. India*, Vol. III, pl. liv, fig. 5), and it may readily have occurred to modern visitors that such caves as Nos. 3 and 15 at Nāsik, the Uparkot Cave at Jūnāgadh, and others at Kuda Mahād,<sup>1</sup> etc., with seats round three sides of them, might have been so arranged with a view to theatrical representations.<sup>2</sup> But these were not in the open air, like Greek theatres.

'And here I may incidentally remark that it seems as if we sometimes forget that all the numerous Vihāras (literally, "pleasure-houses") may not have been occupied by monks. There must have been convents for the nuns, possibly some of them rich in wall frescoes, such as we see the remains of at Ajanta in which *nāchnis* and *lenasobhikās* are not excluded. Something might perhaps be learnt on this matter from the management and inmates of the monasteries and convents in Nepāl and Tibet: Baudha moral conduct is not necessarily of a high order.'

Since the above was written the controversy has been resumed and Mr. K. P. Jayaswal was the first to question the accuracy of the decipherment and its meaning. He read the record as follows:—

1. *Sutanuka.*
2. *Devadāsiy (e)*

<sup>1</sup> Conf. Cave Temple, plates iv, vi, xix, xxvi, etc.; *Arch. Sur. West. India*, Vol. IV, plates vii to x. May there not be some significance in the figures attending the dāgaba in the Gautamiputra Cave (No. III) at Nāsik being females, as also on the Jaina sculpture of a dāgaba from Mathurā discovered by the late Pandit Bhagwānlāl Indrajī?

<sup>2</sup> Since the above was written, Dr. Luders has directed attention to a review of Mr. V. A. Smith's Early History of India, by Professor Pischel in the *Deutsche Literaturzeitung* (4. März, 1905, 540 f.), where after expressing serious doubt as to the alleged Greek influence on the Indian drama, he brings to notice a passage in the *Bhāratīyanāṭyaśāstra* (ii. 20 f. and ii 69, Bombay ed., or ii 17 f. and ii. 84, ed. Grasset), which both Bloch and Luders have overlooked—

*Kāryah sailaguhā aro dvibhūmir nātyamandapah*  
with which also the *Dasakumāracharita* agrees.

3. Šutnuka nāma devadaśī.
4. Tāmkamayi tha Bālunśueye [ti].
5. Devadina nāma [lupadakhe].

and translated it as given below.

"In favour of Šutanukā, the *devadarśini* (order) 'Šutanukā, by name, *devadarśini* of austere life (is) now in the service of Varuna."

"Devadina (Devadutta)

by name  
Rūpadaksha."

Mr. Jayaswal opined that this record was of an earlier date than Aśoka inscriptions and that it could not be placed later than 300 B. C. This threw an altogether unexpected light on the subject and led to further examination by Dr. A. Bannerji Śāstrī, who declared that the inscription was a record of the finding of a canon judge about the misconduct of a lay sister, a female servant of a monastery. Dr. Śāstrī read and interpreted the record as follows :—

1. Šutanikā nama.
2. Devadaśiy (a).
3. Šutanika nama devadāśiti.
4. Tāmkamayithā Baluṇaśeye.
5. Devadīna nāma lupadakhē

Translation.

(Form of Judgment.)

*Re.-2.* about the female servant of a monastery.

1. Sutanikā by name.  
(Text of Judgment.)

(Name) 3. Sutanikā by name.

(Profession) is a female servant in the monastery.

(Office) 4. Hér, Varnnaseva  
(a worshipper of Varuṇa)  
caused to fall in love.

(Trying Judge) 5. Devadina by name, Officer in charge of the offences against the 'Vinaya.'

This does not however solve the question finally. In the Indian Oriental Conference held at Allahabad in 1926 Mr. D. N. Sen raised the question whether the record was Buddhistic at all. He argued that Devadāśis could not be

Buddhistic and must needs be Brahmanical. The inner chambers and amphitheatre in the adjoining cave postulate that Sutanukā was an actress and had her meetings with her lover Devadatta, who apparently engraved the record himself. Thus the controversy remains open still and possibly other interpretations may yet be forthcoming.

(*Statistical Account of Bengal*, Vol. XVII, pages 236 ff; Cunningham's *Archæological Reports*, Vol. XIII, pages 31 ff; *Journal, Bengal Asiatic Society*, Vol. XVII, Part I, pages 66 ff; *Ibid*, Vol. XXXIV, Part II pages 23 ff; *Indian Antiquary*, Vol. XXXIV, pages 197 ff; *Ibid*, Vol. XLVIII, 1919, page 131; *Journal, Bihar and Orissa Research Society*, Vol. IX, pages 273 ff; *Summaries of papers submitted to the 4th. Oriental Conference, Allahabad, 1926*, pages 70 and 71.)

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## CHANG BHAKHAR STATE.

## (313) HARCHAUKA INSCRIPTIONS.

*(In situ.)*

Harchaukā is 11 miles to the north of Bharatapur, the capital of the Chāngbhakhār State. Here on the bank of the Mawai river there are cave temples cut out of the rock with a number of gods and goddesses. Some pillars of the temple contain pilgrim records, 2 of which were carved by Karachulis or Kalachuris, and another by a Chauhān. The characters which are nail-headed seem to belong to about the 12th century A.D., but they may be older. The river Mawai forms the boundary between Chāngbhakhār and Rewah. The latter has a colony of Kalachuria Rājpūts, the remnants of the Kalachuris, who once ruled at Ratnapur and Tripuri in the Jubbulpore district.

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## KOREA STATE.

### (314) CHIR MIDHI INSCRIPTION.

Chirmidhi is a village about 7 miles from Khar gawān, the headquarters of a Zamindāri in the Korea State. Dr. L. L. Fermor of the Geological Survey found there an inscription which was much abraded. It recorded the construction of a temple of Sayambhū (Svayambhu = Brahmā) in Māgha Samvat 1407, Śaka 1272, corresponding to January 1351 A.D. It eulogises one Govindachūḍadeva.

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NANDGAON, CHHUIKHADAN, RAIGARH,  
UDAIPUR, JASHPUR AND MAKRAI STATES.

None of the above-named States is known to possess any inscriptions. In the Raigarh State there are prehistoric relics of primitive paintings at Singhanpuri, Viśvanāthapāli and Bātalādoh. These are locally known as inscriptions. They depict men, beasts, reptiles, etc., in a peculiar reddish pigment, which has withstood sun and rain for thousands of years.

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**APPENDIX I.**

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**INSCRIPTIONS ARRANGED ACCORDING TO  
DYNASTIES IN CHRONOLOGICAL  
ORDER.**

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## APPENDIX I.

*Inscriptions arranged according to Dynasties in chronological order.*

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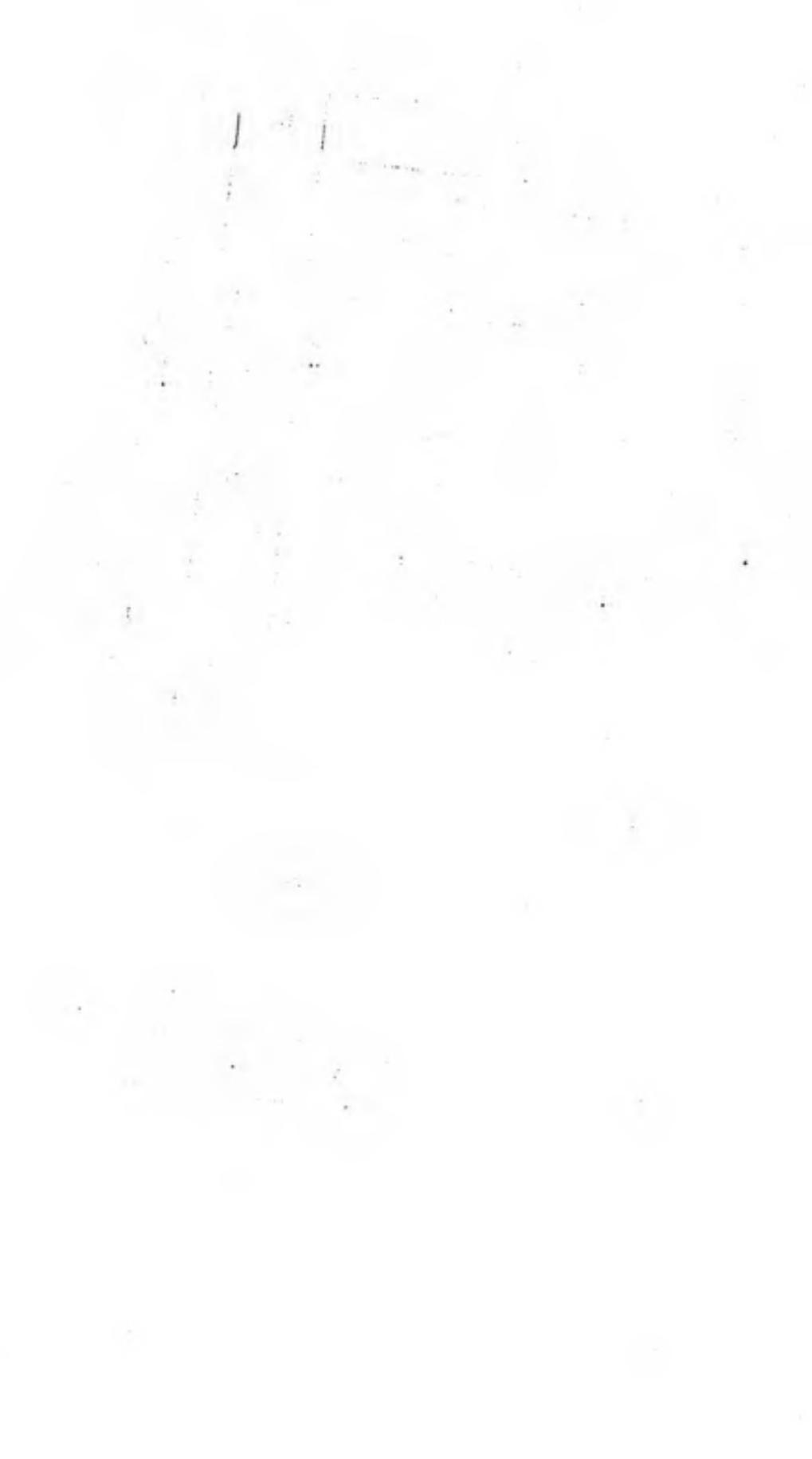
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## **APPENDIX II.**

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### **DYNASTIC LISTS.**

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## APPENDIX II.

### DYNASTIC LISTS.

N.B.—Dates in italics are taken from sources other than inscriptions.

#### PART I.—HINDUS, etc.

##### *The Mauryas.*

B. C.

- |     |                               |
|-----|-------------------------------|
| 322 | (1) Chandra Gupta.            |
| 298 | (2) Bindusāra, son of 1.      |
| 272 | (3) Aśoka, son of 2.          |
| 232 | (4) Daśaratha, grandson of 3. |
| 224 | (5) Saṅgata.                  |
| 216 | (6) Saliśuka.                 |
| 206 | (7) Somaśarman.               |
| 199 | (8) Satadhanvan.              |
| 191 | (9) Brīhadratha.              |

##### *The Early Guptas.*

A. D.

- |     |   |
|-----|---|
| 290 | (1) Gupta or Śrīgupta.  |
| 305 | (2) Ghaṭotkacha, son of 1.  |
| 320 | (3) Chandra Gupta I, son of 2.  |
| 350 | (4) Samudra Gupta, son of 3.  |
| 401 | (5) Chandra Gupta II, son of 4.   |
| 415 | (6) Kumāra Gupta I, son of 5.   |
| 455 | (7) Skanda Gupta, son of 6.   |
| 480 | (8) Pura Gupta, son of 6.   |
| 485 | (9) Narasimha Gupta, Bālāditya, son of 8.                               |
| 530 | (10) Kumāra Gupta II, son of 9.   |
| 484 | Budhagupta reigning in Eastern Mālava.                                  |
| 510 | Bhānugupta, his son and successor possibly allied to the above dynasty. |

##### *The Hūṇas.*

- |     |                          |
|-----|--------------------------|
| 490 | (1) Toramāna.            |
| 510 | (2) Mihirkula, son of 1. |

##### *The Parivrājakas.*

- |     |                           |
|-----|---------------------------|
| (1) | Devaḍhya.                 |
| (2) | Prabhāñjana, son of 1.    |
| (3) | Damodara, son of 2.       |
| 475 | (4) Hastin, son of 3.     |
| 518 | (5) Saṅkshobha, son of 4. |

*The Rājarshītulyakulas.*

A.D.

- (1) Śūra.  
 (2) Dayita I, son of 1.  
 (3) Vibhishana, son of 2.  
 (4) Bhīmasena I, son of 3.  
 (5) Dayita II, son of 4.  
 601 (6) Bhīmasena II, son of 5.

*The Uchchakalpa Mahārājās.*

- (1) Oghadeva, married Kumāradēvī.  
 (2) Kumāradēva, son of 1, married Jayasvāminī.  
 (3) Jayasvāmin, son of 2, married Rāmadevī.  
 (4) Vyāghra I, son of 3, married Ajjhitādevī.  
 422 (5) Jayanātha, son of 4.  
 441 (6) Sarvanātha, son of 5.  
 480 (?) (7) Vyāghradeva II.

*The Maukhariis.*

- (1) Harivarman.  
 (2) Adityavarman, son of 1.  
 (3) Isavaravarman, son of 2.  
 550 (4) Isānavarman, son of 3.  
 (5) Sarvavarman, son of 4.  
 (6) Susthitavarman.  
 (7) Avantivarman.  
 600 (8) Grahavarman, son of 7.  
 (9) Bhogayarman.  
 (10) Yaśovarman.

*The Somavāṁśis of Mahākosala  
or the Later Guptas.*

- (1) Udayana.  
 (2) Indrabala, son of 1.  
 (3) Nannadeva or Nanneśvara, son of 2.  
 (4) Mahāśiva Tīvaradeva, son of 3.  
 (5) Harshagupta, son of Chandragupta and nephew  
of 4.  
 800 (?) (6) Mahāśivagupta, Balarjuna, son of 5.  
 (7) Mahābhavagupta (?), son of 6.  
 (8) Mahāśivagupta or Śivagupta, son of 7.  
 (9) Mahābhavagupta, Janamejaya, son of 8.  
 (10) Mahāśivagupta, Yavāti, son of 9.  
 (11) Mahābhavagupta, Bhīmaratha, son of 10.

*The Śarabhapura Kings.*

- 800 (?) (1) Prasannamātra.  
 (2) Mahājayarāja, son of 1.  
 (3) Manamātra, son of 1.  
 (4) Mahāsudevarāja, son of 3.

**Note.**—Some scholars would place these kings about 500 A. D.

*The Vākāṭakas of Pravarapura.*

A. D.

- (1) Vindhyaśakti.
- (2) Pravarasena I.
- (3) Rudrasena I, son of Gautamiputra, son of 2.
- (4) Prīthvisheṇa I, son of 3.
- (5) Rudrasena II, son of 4.
- 500 (?) (6) Pravarasena II, son of 5.
- (7) Unnamed, son of 6.
- (7-a) Narendrasena, son of 6.
- (8) Devasena, son of 7.
- (8-a) Prīthvisheṇa II, son of 7-a.
- (9) Harisheṇa, son of 8.

*The Kalachuris of Tripuri (Chedi).*

- (1) Kākavarṇa.
- (2) Saṅkaragāṇa.
- 580 (3) Budharāja, son of 2.
- 875 (4) Kokalla I.
- (5) Mugdhatuṅga Prasiddhadhvala, son of 4.
- (6) Bālaharsha, son of 5.
- 925 (7) Keyūravarsha Yuvarājadeva, son of 5.
- 950 (8) Lakshmanarāja, son of 7.
- 970 (9) Saṅkaragāṇa, son of 8.
- 975 (10) Yuvarājadeva II, son of 8.
- 1000 (11) Kōkalladeva II, son of 10.
- 1038 (12) Gāṅgeyadeva Vikramāditya, son of 11.
- 1042 (13) Karṇadeva, son of 12.
- 1073 (14) Yaśahkarṇadeva, son of 13.
- 1151 (15) Gayākarnadeva, son of 14.
- 1155 (16) Narasiṁhadeva, son of 15.
- 1177 (17) Jayasiṁhadeva, son of 15.
- 1180 (18) Vijayasiṁhadeva, son of 17.

*The Haihayas (Kalachuris) of Mahākosala.*(A) *The Ratnapura Branch.*

- (1) Kaliṅgarāja, a descendant of a younger son of Kokalla of Tripuri.
- (2) Kamalarāja, son of 1.
- (3) Ratnarāja, or Ratnadeva I, son of 2.
- (4) Prīthvīdeva I, son of 3.
- 1144 (5) Jājalladeva I, son of 4.
- (6) Ratnadeva II, son of 5.
- 1145 (7) Prīthvīdeva II, son of 6.
- 1168 (8) Jājalladeva II, son of 7.

## A.D.

- 1181 (9) Ratnadeva III, son of 8.  
 1190(?) (10) Prithvīdeva III, son of 9.  
 1200(?) (11) Bhānuśimha.  
 1221 (12) Narsinhadeva.  
 1251 (13) Bhūsimhadeva.  
 1276 (14) Pratāpasimhadeva.  
 1319 (15) Jayasimhadeva.  
 1347 (16) Dharmasimhadeva.  
 1369 (17) Jagannāthasimhadeva.  
 1407 (18) Virasimhadeva.  
 1426 (19) Kamaladeva.  
 1436 (20) Śaṅkara Sahāi.  
 1454 (21) Mohana Sāhāi.  
 1472 (22) Dādu Sahāi.  
 1497 (23) Purushottama Sahāi.  
 1519 (24) Bāhara Sahāi or Vāharendre.  
 1546 (25) Kalyāṇa Sahāi.  
 1583 (26) Lakshmana Sahāi.  
 1591 (27) Śaṅkara Sahāi.  
 1606 (28) Kumuda or Mukunda Sahāi.  
 1617 (29) Tribhuvana Sahāi.  
 1632 (30) Jagamohana Sahāi.  
 1645 (31) Aditi Sahāi.  
 1659 (32) Ranajītasahāi.  
 1685 (33) Takhtasimha.  
 1699 (34) Rāyasimha.  
 1720 (35) Sardārasimha.  
 1732 (36) Raghunāthasimha.

(B) *The Raipur Branch*

- (1) Lakshmīdeva.  
 (2) Simhapa, son of 1.  
 (3) Rāmachandra, son of 2.  
 1402 (4) Brahmadeva, son of 3.  
 1420 (5) Keśavadeva.  
 1438 (6) Bhuvaneśvaradeva.  
 1463 (7) Mānasimhadeva.  
 1478 (8) Santoshasimhadeva.  
 1498 (9) Sūratasimhadeva.  
 1518 (10) Son.....  
 1528 (11) Chāmundāsimhadeva.  
 1563 (12) Banśīsimhadeva.  
 1582 (13) Dhanasimhadeva.  
 1603 (14) Jaitasimhadeva.  
 1615 (15) Phalesimhadeva.  
 1633 (16) Yādavadeva.  
 1650 (17) Somadattadeva.  
 1663 (18) Baladevasimhadeva.  
 1685 (19) Umedasimhadeva.

A. D.

- 1705 (20) Banabīrasimhadeva.  
 1735 (21) Amarasiṁhadeva.

*Pratiharas or Pariharas of Kanauja.*

- 756 (1) Nāgabhaṭa alias Nāgāvaloka.  
 (2) Kakustha alias Kakkuka, nephew of 1.  
 (3) Devarāja alias Devaśakti, younger brother of 2.  
 783 (4) Vatsarāja, son of 3.  
 815 (5) Nāgabhaṭa II alias Nāgāvaloka II, son of 4.  
 (6) Rāmabhadra alias Rāma alias Rāmadeva, son of 5.  
 843 (7) Bhojadeva alias Mihira alias Ādīvārāha, son of 6.  
 893 (8) Mahendrapāla alias Mahendrāyudha alias Mahindrapāla alias Nirbhayarāja alias Nirbhayanarendra, son of 7.  
 914 (9) Mahīpāla alias Kshitiṣṭipala, son of 8.  
 (10) Bhoja II, son of 8.  
 931 (11) Viṇāyakapāla, son of 8.  
 946 (12) Mahendrapāla II, son of 11.  
 948 (13) Devapāla, son of 9.  
 960 (14) Vijayapāla, brother of 13.  
 (15) Rājyapāla, son of 14.  
 1027 (16) Trilochanapāla.  
 1036 (17) Yaśahpāla (?)

*The Rāshtrakūṭas of Mānapura.*

- (1) Maṇāṅka.  
 (2) Devarāja, son of 1.  
 (3) Bhavishya, son of 2.  
 700 (?) (4) Abhimanyu, son of 3.

*The Rāshtrakūṭas of Mālkhed.*

- (1) Dantivarman.  
 (2) Indra, son of 1.  
 (3) Govinda I, son of 2.  
 (4) Karka I, son of 3.  
 (5) Indra II, son of 4.  
 754 (6) Dantidurga, son of 5.  
 760 (7) Kṛishna I, son of 4.  
 783 (8) Govinda II, son of 7.  
 (9) Dhruva Nirupama or Kalivallabha, son of 7.  
 794 (10) Govinda III or Jagattuṅga, son of 9.  
 814 (11) Amoghavarsha I or Nṛipatuṅga, son of 10.  
 877 (12) Kṛishna II or Akālavarsha, son of 11.  
 915 (13) Indra III, grandson of 12.  
 918 (14) Amoghavarsha II, son of 13.  
 918 (15) Govinda IV, son of 13.  
 934 (16) Baḍḍiga or Amoghavarsha III, son of 12.

## A. D.

- 940 (17) Krishna III, son of 16.  
 971 (18) Khoṭika, son of 16.  
 972 (19) Kakkala, Karka II or Amoghavarsha IV,  
       grandson of 16 and nephew of 18.  
 982 (20) Indra IV, grandson of 17.

*The Western Chālukyas of Kalyān.*

- 973 (1) Āhavamalla Nūrmadi-Taila II.  
 997 (2) Satyāśraya, son of 1.  
 1009 (3) Vikramāditya V, grandson of 1.  
 1018 (4) Jayasimha II, grandson of 1.  
 1040 (5) Someśvara I, son of 4.  
 1069 (6) Someśvara II, son of 5.  
 1076 (7) Vikramāditya VI, son of 5.  
 1127 (8) Someśvara III, son of 7.  
 1138 (9) Jagadekamalla II, son of 8.  
 1150 (10) Nūrmadi-Taila III, son of 8.  
 1183 (11) Someśvara IV, son of 10.

*The Śailavāṁśis.*

- (1) Śrīvardhana i.  
 (2) Prithuvardhana, son of 1.  
 (3) Sauvardhana.  
 (4) Unnamed, son of 3.  
 (5) Jayavardhana I, son of 4.  
 (6) Śrīvardhana II, son of 5.  
 800 (?) (7) Jayavardhana II, son of 6.

*Parihāras of Bundelkhand.*

- 1078 (1) Śukrapāla?  
 (2) .....  
 (3) .....  
 (4) .....  
 (5) Naṭula.  
 (6) Pratāpasimha, son of 5.  
 (7) Vigraha, son of 6.  
 1220 (8) Malayavarman, son of 7.  
 1247 (9) Nṛivarman, brother of 8.  
 (10) .....  
 (11) .....  
 1300 (12) Vyāghradeva.  
 (13) Yuvarājasimha.  
 1344 (14) Bhūpāla or Dhārāsimha.  
 1376 (15) Krishnadāsa, son of 14.  
 1401 (16) Vikramādityā, son of 15.  
 1425 (17) Bhāratichanda, son of 16.  
 1447 (18) Gurupālasimha, son of 17.

A. D.

- 1470 (19) Sūryamalla, son of 18.  
 1492 (20) Bhojarāja, son of 19 (Founder of Uchahārā).  
 1524 (21) Kalhanasimha alias Kalyāṇasimha, son of 20.  
 1561 (22) Pratāparudra alias Karanā, son of 21.  
 1594 (23) Narendra Shāh, son of 22.  
 1613 (24) Bhārata Shāh, son of 23.  
 1649 (25) Prithvīrāja, son of 24.  
 1686 (26) Fakīr Shāh, son of 25.  
 1722 (27) Chainasimha, son of 26 (Founder of Nagauda).  
 1747 (28) Ahlādasimha, son of 27.  
 1772 (29) Śivarājasimha, son of 28.  
 1818 (30) Balabhadrasimha, son of 29.  
 1831 (31) Rāghavendrasimha, son of 30.  
 1873 (32) Yādavendrasimha, son of 31.  
 1912 (33) Narrendrasimha, son of 32.  
 1925 (34) Mahendrasimha, son of 32 (Ruling chief of Nagauda and Uchahārā).

*The Chandelas of Tājhauti.*

- 831 (1) Nannuka.  
 845 (2) Vakpati, son of 1.  
 860 (3) Jayaśakti alias Jejā alias Jejaka alias Jejjaka, son of 2.  
 880 (4) Vijayaśakti alias Vijaya alias Viśva alias Vijjāka, son of 2.  
 900 (5) Rāhila, son of 4.  
 915 (6) Harsha, son of 5.  
 930 (7) Yaśovarman alias Lakshavarman, son of 6.  
 954 (8) Dhaṅga, son of 7.  
 1002 (9) Ganda, son of 8.  
 1025 (10) Vidyādhara, son of 9.  
 1040 (11) Vijayapäladeva, son of 10.  
 1052 (12) Devavarman, son of 11.  
 1098 (13) Kirtivarman, son of 11.  
 1100 (14) Sallakṣhapavarman, son of 13.  
 1117 (15) Javavarman, son of 14.  
 1120 (16) Prithvīvarman, son of 13.  
 1129 (17) Madanvarman, son of 16.  
 1167 (18) Paramardideva alias Paramāla, son of 17.  
 1212 (19) Trailokyavarman, son of 18.  
 1254 (20) Viravarman, son of 19.  
 1288 (21) Bhojavarman, son of 20.  
 1289 (22) Hamīrvavarman, son of 20.

*The Nāgavamśis of Chakrakotya,*

- 1023 (1) Nripatibhūshana (?).  
 1060 (2) Jagadekabhūshana Dhāravarsha.

## A. D.

- 1097 (3) Someśvaradeva, son of 2.  
 1111 (4) Kannaradeva I, son of 3.  
 1218 (5) Jagadekabhūshana Narasimhadeva.  
 1242 (6) Kannaradeva II (?).  
 1342 (7) Hariśchandradeva.

NOTE.—In 1065 A. D., one Madhurāntakadeva ruled for some time and was ousted by No. 3.

*The Nāgavamśis of Kawardhā.*

- (1) Ahirāja.  
 (2) Rājalla, son of 1.  
 (3) Dharnīdhara, son of 2.  
 (4) Mahimadeva, son of 3.  
 (5) Sarvavandana or Śaktichandra, son of 4.  
 1088 (6) Gopāladeva, son of 5.  
 (7) Nāladeva, son of 6.  
 (8) Bhuvanapāla, son of 7.  
 (9) Kṛtipāla, son of 8.  
 (10) Jayatrapāla, son of 8.  
 (11) Mahipāla, son of 10.  
 (12) Vishamapāla, son of 11.  
 (13) Ja (nhu), son of 12.  
 (14) Janapāla or Vijanapāla, son of 13.  
 1182 (15) Yaśorāja, son of 14.  
 (16) Kannadadeva or Vallabhadeva, son of 15.  
 (17) Lakshmavarmā, son of 16.  
 (18) Khadgadeva, son of 17.  
 (19) Bhuvanaikamalla, son of 18.  
 (20) Arjuna, son of 19.  
 (21) Bhīma, son of 20.  
 (22) Bhoja, son of 21.  
 (23) Lakshmana, great-great-grandson of 17.  
 1349 (24) Rāmachandra, son of 23.  
 (25) Arjuna, son of 24.

*The Paramāras of Mālava.*

- 825 (1) Kṛishṇa-Upendra.  
 (2) Vairiśīha I, son of 1.  
 (3) Siyaka I, son of 2.  
 (4) Vākpati I, son of 3.  
 (5) Vairiśīha II, Vajrataśvāmin, son of 4.  
 950 (6) Harshadeva or Siyaka II, son of 5.  
 974 (7) Vākpati II or Muñja, son of 6.  
 995 (8) Sindhurāja, son of 6.  
 1010 (9) Bhoja, son of 8.  
 1055 (10) Jayasimha.  
 1080 (11) Udayāditya.  
 1085 (12) Lakshmadeva, son of 11.  
 1104 (13) Naravarman, son of 11.  
 1133 (14) Yaśovarman, son of 13.

A. D.

- 1158 (15) Jayavarman I, son of 14.  
 (16) Ajayavarman, son of 14.  
 1160 (17) Vindhyanavarman, son of 16.  
 (18) Subbaṭavarman.  
 1211 (19) Arjunavarman, son of 18.  
 1218 (20) Devapāladeva.  
 (21) Jaitugideva, son of 20.  
 1260 (22) Jayavarman II, son of 20.

*The Chiefs of Kākaira.*

- (1) Simharāja.  
 (2) Vyāghrāraja, son of 1.  
 (3) Vopadeva, son of 2.  
 1191 (4) Krishṇa or Karṇadeva, son of 3.  
 (5) Jaitarāja, son of 4.  
 (6) Somachandra, son of 5.  
 1320 (7) Bhānudeva, son of 6.  
 (8) Chandrasenadeva.

*Branch.*

- 1213 Pamparāja, son of Somarājadeva, son of  
 Vopadeva, No. 3 above.

*The Kākatiyas of Bastar.*

- (1) Annamrāja, brother of Rudrapratāpa of Warangal.  
 (2) Hamīradeva, son of 1.  
 (3) Bhairava (Bhairāja) deva, son of 2.  
 (4) Purushottamadeva, son of 3.  
 (5) Jayasimhadeva, son of 4.  
 (6) Narasimhadeva, son of 5.  
 (7) Jagadīśarāyadeva, son of 6.  
 (8) Viranārāyānadeva, son of 7.  
 (9) Virasimhadeva, son of 8.  
 1703 (10) Dikpāladeva, son of 9.  
 (11) Rajapāladeva, son of 10.  
 (12) Dalapatideva, son of 11.  
 1783 (13) Daryaodeva, son of 12.  
 (14) Mahipāladeva, son of 13.  
 (15) Bhūpāladeva, son of 14.  
 1871 (16) Bhairamadeva, son of 14.  
 1908 (17) Rudrapratāpadeva, son of 16.  
 1922 (18) Rāni Profulla Kumāridevi, daughter of 17. The present Ruling Chief.

*The Yādavas of Deogiri.*

- 1187 (1) Bhillama I.  
 1191 (2) Jaitugi or Jaitrapāla I, son of 1,

A. D.

- 1211 (3) Śimghāna, son of 2.  
 Jaitrapāla or Jaitugi II, son of 3.  
 1247 (4) Kṛishṇa or Kāñharadeva, son of Jaitugi II.  
 1260 (5) Mahādeva, son of Jaitugi II.  
 1271 (6) Rāmachandra or Rāmadeva, son of 4.  
 1309 (7) Śāṅkara, son of 6.  
 (8) Harapāla, son-in-law of 6, put to death  
 in 1318 A. D.

*The parent stock or Yādavas of Seunā-deśa.*

- 825 (1) Drīḍhaprahāra.  
 (2) Seunachandra I, son of 1.  
 (3) Dhādiyappa I, son of 2.  
 (4) Bhillama I, son of 3.  
 (5) Rājagi or Srīrāja, son of 4.  
 (6) Vaḍugi or Vaḍḍaga, son of 5.  
 (7) Dhādiyappa II, son of 6.  
 1000 (8) Bhillama II, son of 6.  
 (9) Vesugi I, son of 8.  
 1025 (10) Bhillama III, son of 9.  
 (11) Vaḍugi II, son of 10.  
 (12) Vesugi II.  
 (13) Bhillama IV.  
 1069 (14) Seunachandra II or Sevānadeva.  
 (15) Mallugideva, son of 14.  
 (16) Amaragaṅga, son of 15.  
 (17) Karṇadeva, son of 15.  
 (18) Bhillama V, son of 17, afterwards first of the  
 Yādavas of Deogiri.

*The Viśvāmitra Gotriyas.*

(Probably a branch of Guhila princes of Mevād.)

- (1) Vijayapāla.  
 (2) Bhuvanapāla, son of 1.  
 (3) Harsharāja, son of 2.  
 (4) Vijayasimha, son of 3

*The Gaṇḍas of Garhā Maṇḍalā.*

- 1513 (1) Saṅgrāma Sāhi.  
 1530 (2) Dalpati Sāhi, son of 1.  
 1549 (3) Vīra Nārāyaṇa, son of 2.  
 1564 (4) Chandra Sāhi, son of 1.  
 (5) Madhukara Sāhi, son of 4.  
 (6) Prema Sāhi alias Prema Nārāyaṇa, son of 5.

A. D.	
1667	(7) Hirde Sāhi, son of 6. (8) Chhatar Sāhi, son of 7. (9) Kesari Singh, son of 8. (10) Hari Singh, son of 7. (11) Narind Sāhi, son of 9.
1731	(12) Maharāj Sāhi, son of 11.
1742	(13) Sivarāja Sāhi, son of 12.
1740	(14) Durjan Sāhi, son of 13.
1749	(15) Nizām Sāhi, son of 12.
1776	(16) Narhar Sāhi ousted and reinstated after No. (17) and died in 1789 in prison. (17) Sumer Sāhi, son of 15. Later on replaced by No. (16).

NOTE.—For previous ancestors of this dynasty, see page 77, but the list there is mixed with apocryphal names.

#### *The Gonds of Deogarh.*

1584	(1) Jatbā I.
1634	(2) Kok Shāh I, son of 1.
1655	(3) Jatbā II, alias Kesari Singh, son of 2.
1667	(4) Kok Singh or Kok Shāh II, son of 3.
1686	(5) Bakht Buland. (Became a Muslim convert.)
1692	(6) Dindār, brother of 5.
1706	(7) Chānd Sultān, son of 5.
1738	(8) Wali Shāh, son of 5.
1738	(9) Burhān Shāh, son of 7.

#### *The Gonds of Chāndā.*

1240	(1) Bhīm Ballāl Singh. (2) Khurjā Ballāl Singh, son of 1. (3) Hirsingh, son of 2. (4) Andiā Ballāl Singh, son of 3. (5) Talwār Singh, son of 4. (6) Kesar Singh, son of 5. (7) Dinkar Singh, son of 6. (8) Ram Singh, son of 7. (9) Surjā Ballāl Singh or Sher Shāh Ballāl Shāh, son of 8.
1437	(10) Khandkiā Ballāl Shāh, son of 9. (11) Hir Shāh, son of 10. (12) Bhūmā or Ajbā and Lokbā jointly, sons of 11. (13) Kondiā Shāh or Karan Shāh, son of one of 12.
1572	(14) Bābjī Ballāl Shāh, son of 13. (15) Dhundīā Rām Shāh, son of 14. (16) Krishṇā Shāh, son of 15.
1647	(17) Bir Shāh, son of 16.
1672	(18) Rām Shāh, adopted son of 17.
1735	(19) Nilkanṭh Shāh, son of 18.

#### *The Bhonslās of Nāgpur.*

1743	(1) Rāghuji I.
755	(2) Jānoji, son of 1.

## A. D.

- 1772 (3) Sābāji, son of 1.  
 1777 (4) Raghujī II, grandson of 1.  
 1816 (5) Parsoji, son of 4.  
 1816 (6) Mudhoji or Appā Sāhib, great-grandson of 1.  
 1818 (7) Raghujī III, maternal grandson of 4. Died  
       1853 A. D.

*The Bundelas of Orehhā.*

- 1048 (1) Hemakarna or Pañchanā, *Founder of the Bundelas.*  
 1071 (2) Virabhadra, son of 1.  
 1087 (3) Kānapāla, son of 2.  
 1112 (4) Kannara Sāha, son of 3.  
 1130 (5) Saunakadeva, son of 3.  
 1152 (6) Naunakadeva I, son of 3.  
 1169 (7) Mauhanapati, son of Virasimha, brother of 6.  
 1197 (8) Abhayabhūpati, brother of 7.  
 1215 (9) Arjunapāla, son of 8.  
 1231 (10) Sohanapāla, son of 9.  
 1259 (11) Sahajendra, son of 10.  
 1283 (12) Naunakadeva II, son of Rāmasimha, brother of 11.  
 1307 (13) Prithvirāja, son of 12.  
 1339 (14) Rāmasimha, son of 13.  
 1375 (15) Rāichanda, son of 14.  
 1394 (16) Medinimala, son of 14.  
 1437 (17) Arjunadeva, son of 16.  
 1468 (18) Malkhānsimha, son of 17.  
 1501 (19) Rudra Pratāpa, son of 18.  
 1531 (20) Bhāratichanda, son of 19.  
 1554 (21) Madhukara Sāha, son of 19.  
 1592 (22) Rāma Sāha, son of 21.  
 1605 (23) Virasinghadeva, son of 21.  
 1627 (24) Jujhārasingha, son of 23. *Inter regnum.*  
       (1634-41).  
 1641 (25) Pahāda singha, son of 23.  
 1653 (26) Sujānsingha, son of 25.  
 1672 (27) Indramāṇi, son of 25.  
 1675 (28) Yaśavanta singha, son of 27.  
 1684 (29) Bhagavanta singha, son of 28.  
 1689 (30) Udotā singha, great grandson of Haradaulā, son  
       of 23.  
 1736 (31) Prithvi singha, son of 30.  
 1752 (32) Sāvanta singha, grandson of 31.  
 1765 (33) Haṭe singha } assumed power, but were not  
       } recognized and ultimately  
 1768 (34) Māna singha } removed.  
 1775 (35) Bhāratichanda, adopted by widow of 32.  
 1776 (36) Vikramājita, son of 35.  
 1817 (37) Dharampāla singha, son of 36.

## A. D.

- 1834 (38) Teja singha, son of 35.  
 1841 (39) Sujāna singha, cousin of 38.  
 1854 (40) Hamīra singha, adopted son of 37.  
 1874 (41) Pratāpa singha, brother of 40.  
 1930 (42) Vira singha deva II, grandson of 41. The present ruler.

*The Bundelas of Pannā.*

- 1501 (1) Rudrapratāpa, *Founder of Orchhā*.  
 (2) Udayāditya or Udayājit, son of 1 (got Mahewā in Jāgīr).  
 (3) Premchanda, son of 2.  
 (4) Bhagwanta Rai, son of 3.  
 (5) Champata Rai, son of 4.  
 1700 (6) Chhatrasāla, son of 5, *Founder of Pannā*.  
 1732 (7) Hirde Śāha, son of 6.  
 1739 (8) Subhāga singha, son of 7.  
 1752 (9) Amāna singha, son of 8.  
 1758 (10) Hindupati, son of 8.  
 1776 (11) Aniruddha singha, son of 10. *Inter regnum* from 1780 to 1784.  
 1785 (12) Dhokala singha, son of 10.  
 1798 (13) Kisora singha, son of 12.  
 1834 (14) Harabansa Rai, son of 13.  
 1849 (15) Nirpati singha, son of 13.  
 1870 (16) Rudrapratāpa singha, son of 15.  
 1893 (17) Lokapāla singha, son of 15.  
 1897 (18) Mādhō singha, son of 17 (*deposed*).  
 1902 (19) Yādavendra singha, son of Khumāna singha, brother of 17. The present ruler.

*The Bundelas of Chanderi.*

- 1501 (1) Rudraprātapa, *founder of Orchhā*.  
 1554 (2) Madhukara Śāha, son of 1.  
 1592 (3) Rāma Śāha, son of 2.  
 (4) Saṅgrāma Śāha, son of 3.  
 (5) Bhārata Śāha, son of 4.  
 1634 (6) Devi singha, son of 5.  
 (7) Durga singha, son of 6.  
 (8) Durjana singha, son of 7.  
 (9) Māna singha, son of 8.  
 1769 (10) Anuruddha singha, son of 9.  
 (11) Rāmachandra, son of 10.  
 (12) Prajāpati, son of 11.  
 (13) Mūra Prahlāda, Son of 12.  
 (14) Mardana singha, son of 13.

## PART IIj—MUSALMANS.

*The Slave or Turk Dynasty of Delhi.**(First Musalman Dynasty of Delhi).*

A. D.

- 1193 (1) Muizzudin Muhamad ibn Sam.  
 1206 (2) Kutbuddin Aibak, slave of 1.  
 1210 (3) Aram Shah, son of 2.  
 1210 (4) Shamsuddin Altamash, slave of 2.  
 1236 (5) Rukmuddin Firoz Shah, son of 4.  
 1236 (6) Razia Begum, daughter of 4.  
 1240 (7) Muizzuddin Bahram Shah, son of 4.  
 1242 (8) Alauddin Masud Shah, son of 5.  
 1246 (9) Nasiruddin Mahmud Shah, son of 4.  
 1266 (10) Ghiasuddin Balban, father-in-law of 9.  
 1286 (11) Muizuddin Kaikubad, grandson of 10.

*The Khiljis of Delhi.**(Second Dynasty of Delhi.)*

- 1290 (1) Jalaluddin Firoz Shah II.  
 1296 (2) Kuknuddin Ibrâhim Shah, son of 1.  
 1296 (3) Alauddin Muhammad Shah I, nephew of 1.  
 1316 (4) Shihâbuddin Umar Shah, son of 3.  
 1316 (5) Qutbuddin Mubârak Sha I, son of 3.  
 1320 (6) Nasiruddin Khusru Shah, slave of 5.

*The Tughlaqs of Delhi.**(Third Dynasty of Delhi.)*

- 1320 (1) Ghiasuddin Tuglaq Shah I.  
 1325 (2) Muhammad II, ibn Tuglaq, son of 1.  
 1351 (3) Firoz Shah III, nephew of 1.  
 1388 (4) Tugblaq Shah II, grandson of 3.  
 1389 (5) Abu Bakar Shah, grandson of 3.  
 1389 (6) Muhammad Shah III, son of 3.  
 1394 (7) Sikandar Shah I, son of 6.  
 1394 (8) Mahmud Shah II, son of 6.  
 1395 (9) Nasrat Shah, grandson of 3. (*Inter regnum.*)  
 1399 Mahmud II restored.  
 1412 (10) Daulat Khan Lodi.

*The Mughals of Delhi.**(Seventh Dynasty of Delhi.)*

- 1526 (1) Babar.  
 1530 (2) Humayun, son of 1.  
 1556 (3) Akbar, son of 2.  
 1605 (4) Jahangir, son of 3.

## A. D.

- 1627 (5) Shah Jahan, son of 4.  
 1658 (6) Aurangzeb, son of 5.  
 1707 (7) Shah Alam I or Bahadur Shah, son of 6.  
 1712 (8) Jahandar Shah, son of 7.  
 1713 (9) Farukh Siyar, nephew of 8.  
 1719 (10) Rafiuddarjat, nephew of 8.  
 1719 (11) Raffuddaula, brother of 10.  
 1719 (12) Muhammad Shah, nephew of 8.  
 1748 (13) Ahmad Shah, son of 12.  
 1754 (14) Alamgir II, son of 8.  
 1759 (15) Shah Alam II, son of 14.  
 1806 (16) Akbar II, son of 14.  
 1837 (17) Muhammad Bahadur Shah.

*The Faruqis of Burhanpur.*

- 1370 (1) Malika Raja.  
 1399 (2) Ghazni Khan, son of 1.  
 1437 (3) Miran Adil Khan or Miran Shah, son of 2.  
 1441 (4) Miran Mubarik Khan or Mubarik Shah Chaukhandi, son of 3.  
 1457 (5) Miran Ghani, Adil Khan, Adil Shah Ayna or Ahsan Khan, son of 4.  
 1503 (6) Daud Khan, son of 4.  
 1510 (7) Ghazni Khan, son of 6.  
 1510 (8) Adil Khan or Adil Shah Azime-Humayun, great-grandson of 2.  
 1520 (9) Miran Muhammad Khan or Miran Muhammad Shah, son of 8.  
 1535 (10) Miran Mubarik Shah, son of 8.  
 1566 (11) Miran Muhammad Khan, son of 10.  
 1576 (12) Raja Ali Khan or Adil Shah, son of 10.  
 1596 (13) Khizr Khan or Bahadur Khan, son of 12.

*The Khiljis of Malwa.*

- 1436 (1) Mahmud Shah I Khilji.  
 1475 (2) Ghiyas Shah Khilji, son of 1.  
 (3) Nasir Shah Khilji, son of 2.  
 (4) Mahmud II, son of 3.  
 1530 Malwa annexed by Bahadur Shah of Gujarat.  
 1569 Malwa annexed by Akbar.

*The Bahmanis of Gulbarga.*

- 1347 (1) Allauddin Hasan Gangu.  
 1358 (1) Muhammad Shah I, son of 1.  
 1375 (3) Mujahid Shah, son of 2.  
 1378 (4) Daud Shah, son of 1.

## A. D.

- 1378 (5) Mahmud Shah I (or Muhammad Shah II), son of 1.  
 1397 (6) Ghiasuddin, son of 5.  
 1397 (7) Shamsuddin, son of 5.  
 1397 (8) Tazuddin Firoz Shah, son of 4.  
 1422 (9) Ahmad Shah I, son of 4.  
 1435 (10) Alauddin Ahmad Shah II, son of 9.  
 1458 (11) Alauddin Humayun Shah, son of 10.  
 1461 (12) Nizam Shah, son of 11.  
 1463 (13) Muhammad Shah II (or III), son of 11.  
 1482 (14) Mahmud Shah II, son of 13.  
 1518 (15) Ahmad Shah III, son of 14.  
 1521 (16) Alauddin Shah, son of 14.  
 1523 (17) Wali Allah Shah, son of 14.  
 1525 (18) Kalim Allah Shah, son of 15.

*The Imad Shahis of Berar.*

- 1490 (1) Fatah Ullah Imadulmultk.  
 1501 (2) Alauddin Ahmad Shah, son of 1.  
 1529 (3) Darya Imad Shah, son of 2.  
 1561 (4) Burhan Imad Shah, son of 3.
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### **APPENDIX III**

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PLATES SHOWING THE VARIOUS CHARACTERS  
USED IN WRITING FROM THE THIRD  
CENTURY B. C. ONWARDS FROM RECORDS  
FOUND IN THE CENTRAL PROVINCES AND  
BELONGING TO THE VARIOUS DYNASTIES  
WHICH RULED THE PROVINCE.

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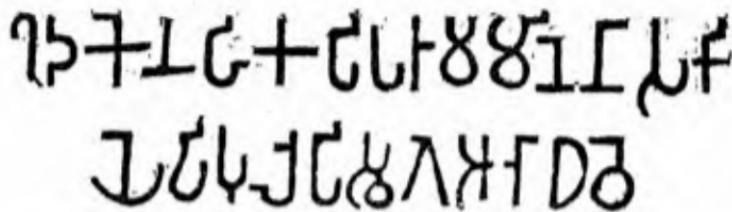
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### Plate I

### THIRD CENTURY B.C.

(From Asoka's Edict at Rupnath.)



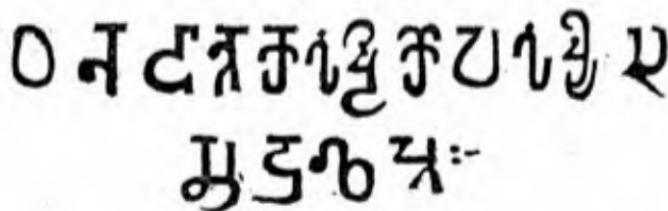
*Khudakena hi kopi parumaminenā sakiye pipule  
pi svage ārodhave.*

*Even a lowly man who exerts himself may attain heaven, high though it is.*

## Plate II

FOURTH CENTURY A. D.

(From Samudra Gup'ta's inscription found at Eran.)



*Dhanad-āntaka-tushṭi-kṛpa-tulyah Samudra  
Guplah.*

*There was Samudra Gupta equal to wealth-giving  
god when in pleasure and to that  
of death when in anger.*

## Plate III

FIFTH CENTURY A. D.

(From the Vākāṭaka King Pravarasena's charter.)

වාකාතකානාම පරමා-මාහේෂ්වර-මහාරජා-ශ්‍රී  
 ප්‍රවාරාසෙනයා බචනා (l).

At the command of the most devout worshipper  
 of (the god) Maheśvara, the Mahārājā of the  
 Vākāṭakas, the illustrious Pravarasena.

## Plate IV

SIXTH CENTURY A. D.

(From the Parivrājaka Mahārājā Saṅkshobha's  
 charter )

ශ්‍රී පරිව්‍රාජක මහාරජා සාම්ක්ෂෑභ  
 මාහාරජා සාම්ක්ෂෑභ තුරු

Svavam̄sha-modā-kareṇa Mahārājā ū  
 Saṅkshobheṇa.

By the Mahārājā the illustrious Saṅkshobha,  
 who causes the happiness of his own race.

## Plate V

SEVENTH CENTURY A. D.

(From the charter of Rājarshi-tulyakula King  
Bhimasena.)

ରାଜର୍ଷିତୁଳ୍ୟକୁଳ  
ବିମାନା

Guptānām saṁvatsara śate 200 80 2.

In the Gupta year 282.

## Plate VI

EIGHTH CENTURY A. D.

(From the charter of the Śarabhapura King  
Mahāsudeva.)

ଶ୍ରୀମହାଶ୍ରଦ୍ଧାକୃତିସମ୍ମର୍ତ୍ତ  
ମହାସୁଦେବ

Mātā-pīṭri-pādānuḍhyātaḥ śri Mahāsudevarājaḥ.

The illustrious Mahāsudevarāja meditating  
on the feet of his parents.

## Plate VII

EIGHTH CENTURY A. D.

(From the charter of Śaislavāṁśī King Jayavardhanadeva.)

यक्तविलापिचतिः  
 सह्यविजेपत्तम  
 लुरभीपद्मददवः

*Sankala Vindhya-ādhipatiḥ mahārāj-ādhiraṭa  
 parameṣvara śri Jayavardhanadevaḥ.*

*The Lord of the whole Vindhya, the Mahārājādhi-  
 rāja, the supreme lord, the illustrious  
 Jayavardhanadeva.*

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## Plate VIII

NINTH CENTURY A. D.

(From the Somavāṁśī King Śivagupta's  
 inscription.)

शिवगुप्तमिष्टिः दनुष्मिक्षुष्मोद्यः

शृन्वानारक्षाशुद्धा

*Śivagupto mahipatiḥ, dhanur-uvijñāna-mukhyo yaḥ  
 khyālo Bälärjun-ākhyayā.*

*King Śivagupta, who foremost in the knowledge of  
 the bow, is famous under the appellation  
 of Bälärjuna.*

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## Plate IX

TENTH CENTURY A. D.

(From the charter of the Rāshtrakūṭa King  
Kṛishṇa III.)

ना गपुरा नदिवर्द्धना नन्दिर्वात्

*Nāgapura Nandivardhan-āntargata.*

*Situated in Nagpur-Nandivardhana.*

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## Plate X

ELEVENTH CENTURY A. D.

(From the charter of the Nāgavamī King  
Madhurāntakadeva.)

नागवंसो इव लगा  
वती पुनवते श्रवन

*Nāgavamī-odbhava Bhogāvati puravareśvara.*

*Born of the Nāga race, the lord of Bhogāvati,  
the best of cities.*

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## Plate XI

TWELFTH CENTURY A. D.

(From the inscription of the Haihayavamśi or  
Kalachuri King Ratneśvara.)

श्रालक्ष्यतेश्वीमदत्रप्रसंदिशि  
श्रुतघणोन्तेष्वासायद्यक्तत्

Ālakshyate śrimad-Ratnapuram diśi śruta-yaśo  
Ratneśvaro yad-vyadhāt.

[The glorious Ratnapura, which Ratneśvara built,  
has its fame listened to in (every) quarter.

## Plate XII

THIRTEENTH CENTURY A. D.

(From the inscription of the Paramāra  
King Devapāladeva.)

नविद्मो देवालस्य देवालस्य गंतरं

*Na vidmo Devapālasya devapālasya ch-āṁtaram.*

We know no difference between Devapāla and the  
guardian of the gods.

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#### **APPENDIX IV**

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A NOTE ON THE COINS FOUND IN THE CENTRAL  
PROVINCES WITH PLATES.

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## A NOTE ON THE COINS FOUND IN THE CENTRAL PROVINCES AND BERAR.

Though the recovery of coins in any particular area does not necessarily indicate the existence of the suzerainty of the king, whose name they bear, in that locality, they serve as a handmaid to history and lead sometimes to important results. Hence coins of some historical value found in the Central Provinces are noted here together with their impressions in the accompanying two plates\*. The second plate reproduces Muhammadan coins, while the first one those of an earlier period.

### PLATE A

It will be seen that in the first row of the plate A there are specimens of the earliest coinage of India known as Punch-marked coins, so called, because, they are marked with punches, which later on developed some symbols like those of animals, flowers, etc. To the right of the first row is a Kushān coin of king Kanishka represented in a standing posture. He is bearded and wears a helmet. In one hand he holds a spear and in the other an elephant-goad over an altar. This is encircled with a legend in Greek script, which records his name as 'Shaonāno Shao Kaneshki Koshāno', i.e., Kanishka, the Koshāna, king of kings. On the reverse there is a figure of a god with a spear in hand and a sword at the side.

In the second row there are two coins of the western satraps with the head of the king on the obverse and a chaitya, sun and moon together with the legend on the reverse.

In the third row there are Valabhi coins struck by king Krishnarāja, showing the head of the king on the obverse and a recumbent bull on the reverse in one and a trident in the other.

In the fourth row there are two coins known as Gadhiya which circulated in Rajputāna and Gujarat and which show traces of Sassanian origin. To the right is a coin known as Ādivarāha with the figure of the Primeval Boar (an incarnation of Vishṇu) and a Sassanian fire-altar. The Ādivarāhas are attributed to the powerful king of Kanauja, Bhojadeva, whose family had formerly ruled in Rajputāna.

\*These plates were kindly prepared for me by Mr. M. Abdus Suboor, Coin Expert, Nagpur Central Museum, where the coins can be seen.

In the fifth line are represented the coins of the Kalachuri dynasty of Dāhala or Western Chedi. These are the coins of the real sovereigns of the Central Provinces, who ruled at Tripuri or Tewar, six miles from Jubbulpore. They bear the figure of their tutelary Goddess Lakshmi in a sitting posture, with a slight deviation from the Gupta device in that the Goddess has four instead of two arms. The reverse gives the name of the king Gāngeyadeva. Of the same type are the coins of Mahākosara or Eastern Chedi, where a branch of the Dāhala family ruled. The coins in the plate belong to the reign of Pṛthvīdeva.

The last line gives some South Indian Coins of Sadāśiva Rāya, Rāma Rāya, Kāñṭhīrava and Venkateśvara with legends mostly in Telugu script.

#### PLATE B

The Mughal coins are found in abundance in the Central Provinces and Berar. Some of the coins of Akbar and Jahangir are given in the first three lines of plate B. In the last three lines coins of Pathan Sultans are depicted. They include those of Alauddin Muhammad II, Shahabuddin Umar and Qutbuddin Mubarak.

Some 1,350 silver coins of the first named Sultan were discovered in a single treasure trove in the Bhandara district, about two years ago.

#### PLATE C

In this plate is reproduced an unique coin recovered from the Māndh river, a tributary of the Mahānadi in the Bilaspur district by Pandit Lochan Prasad Pandey of Bilaspur. The obverse bears the name of Śrī Prasanna Mātra surmounted by a bust, on one side of which there is a figure of a discus and on the other that of a conch, while at the bottom of the legend, there is the top portion of what appears to be a mace. Prasanna Mātra was the grandfather of Mahāsudevarāja of Sarabhapura, whose copper charters have been found in the neighbouring district of Raipur, written in the box-headed variety of the Nāgarī script, in which the legend of the coin has been inserted. The reverse of the coin is absolutely blank.

Plate A



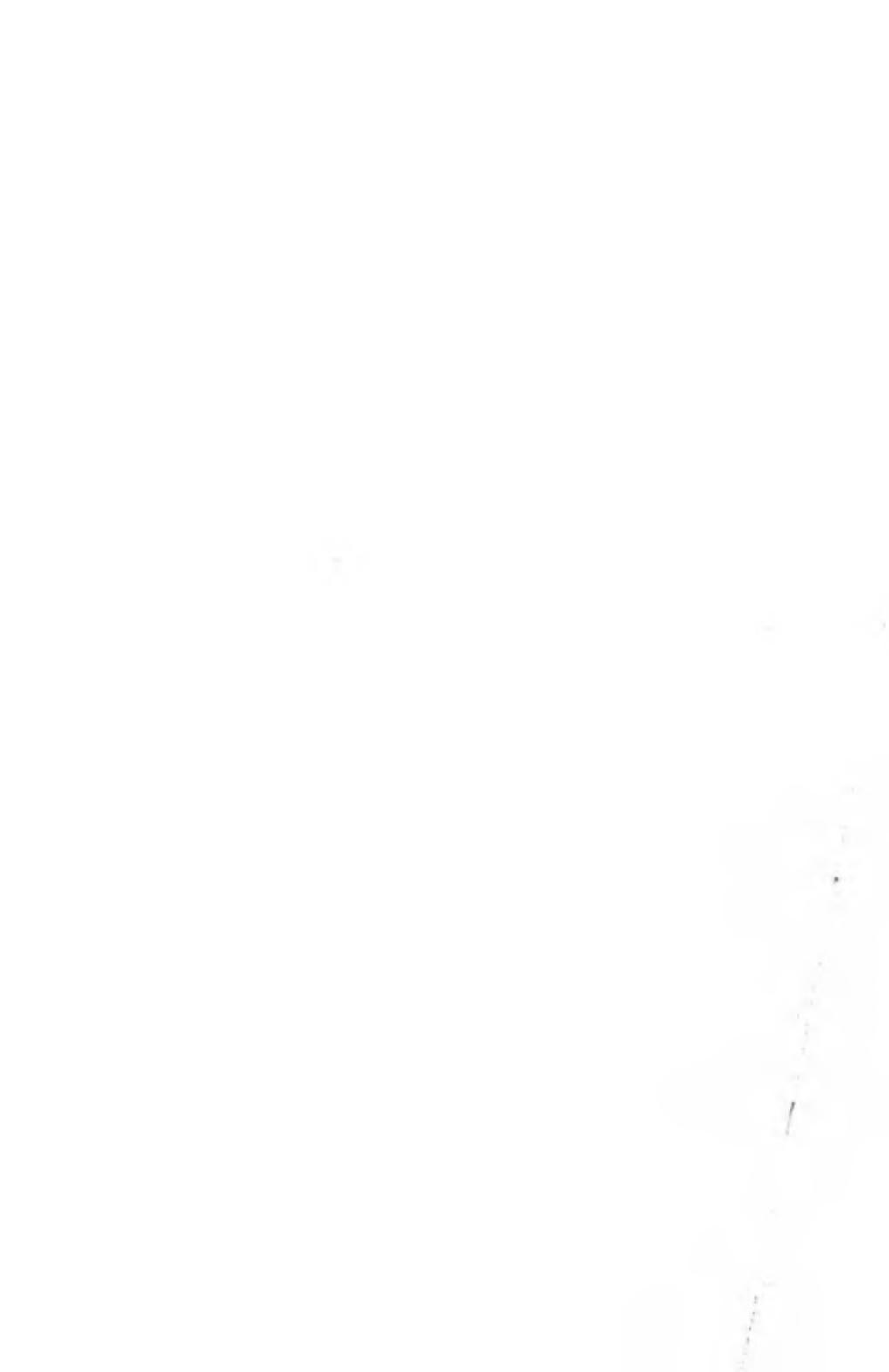
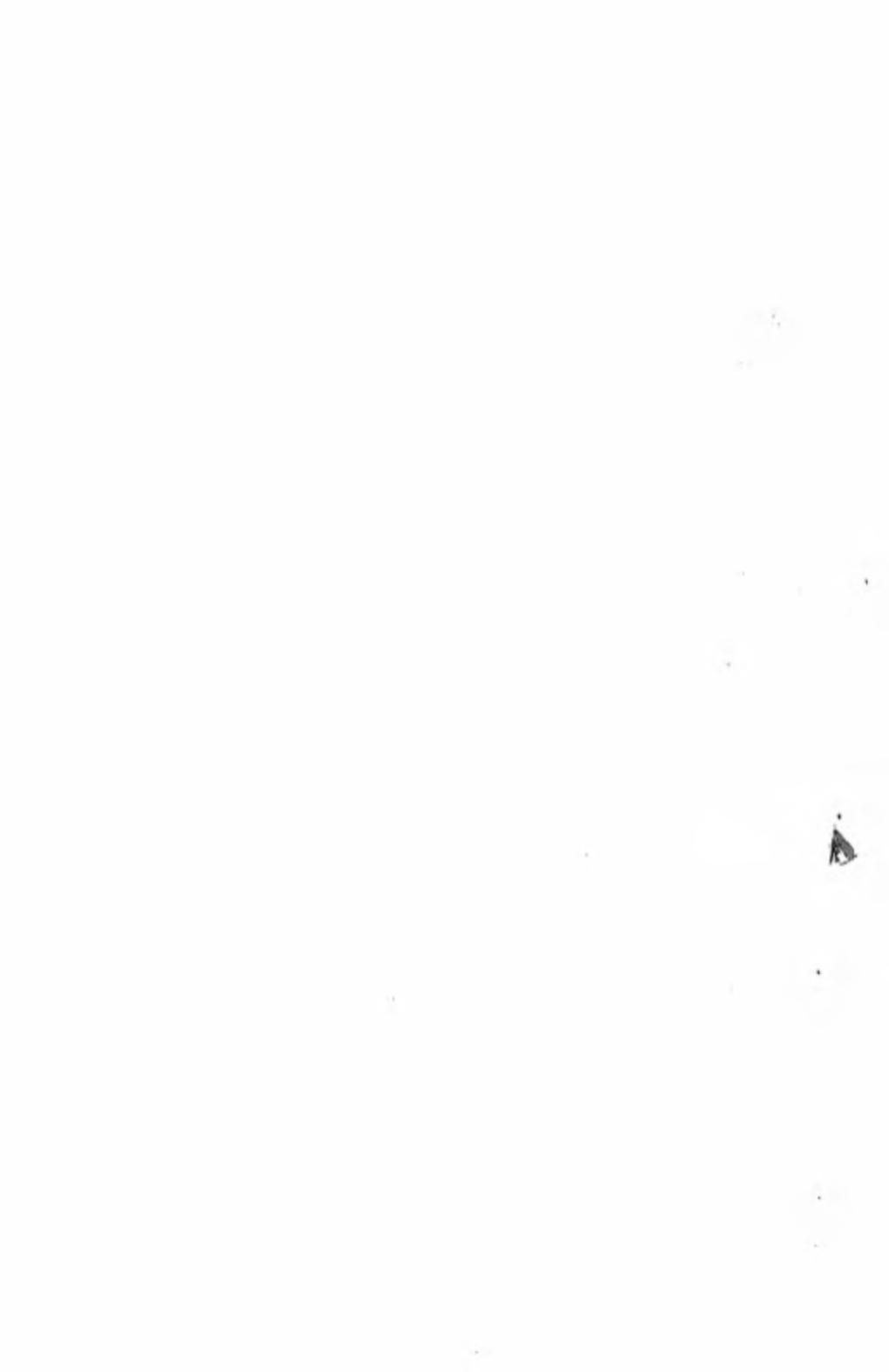


Plate B

Mughal Emperors



Pathan sultans of India



## Plate C

A silver coin of Prasannamātra, grandfather of King Sudevarāja of Sarabhpur.

*Obverse.*



Figure of  
Cakra      Garuḍa      Śankha  
or            or            or  
discus      Lakṣmi      conch  
Śri Prasannamātra  
(in box-headed character)  
Gadā or Mace.

*Photo 4 times of the original coin.*



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## A few selected opinions on the first edition of "Inscriptions in the Central Provinces and Berar"

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*The Hon'ble Sir Benjamin Robertson, K.C.S.I., K.C.M.G.,  
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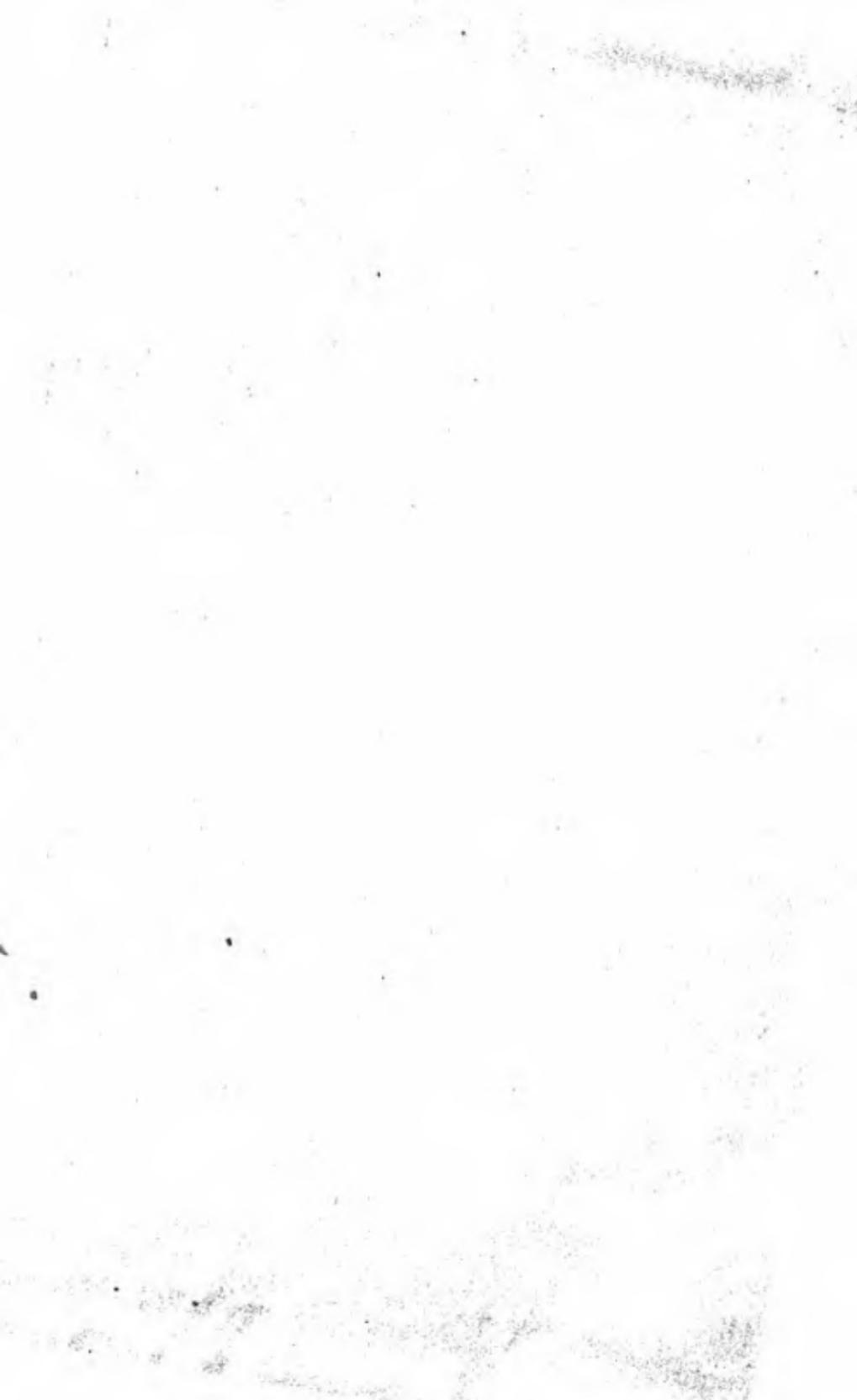
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